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WILLIAM CULBERTSON, Editor

ERNEST D. CHRISTIE, Publication Manager

Vol. 49

April, 1949

No. 8

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Cover Photograph by Henry C. Crowell

☆ ☆ ☆

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April, 1949

In This Issue

Readers who for so long a time have been requesting a MOODY MONTHLY News Service will be delighted to find it beginning in this issue. We believe its inclusion as a regular feature of this magazine will be a means of widening perspective and deepening prayer life as the significance of world events becomes clearer so far as these events relate to our Christian faith.

Easter comes this month—a time of special thinking on the part of many concerning the resurrection aspect of our Lord's life and ministry. Several articles in this issue are of particular seasonal significance. Do not fail to read "The Mysterious Prescience of Joseph of Arimathaea." Did Joseph know, when he made the new tomb, that Jesus would be buried there?

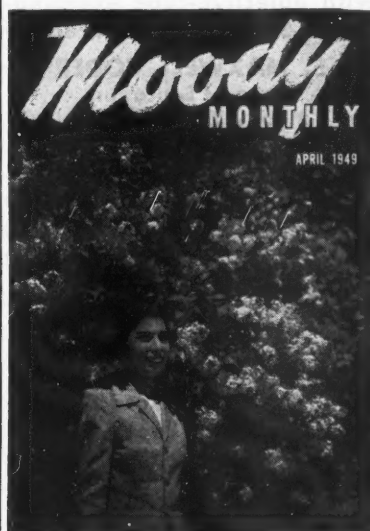
During the coming months there will be several messages from the recent Founder's Week Conference of Moody Bible Institute. The first of these, by Philip R. Newell, is found on page 552.

Many are convinced that all the present-day signs indicate the soon return of our Lord Jesus Christ. August Van Ryn, in his interesting discussion of the Lord's return, seems to question whether this is necessarily true. Be sure to read his article, "Is Jesus Coming Soon?"

We hope this Easter issue will prove a rich blessing to all who read it. Please do not forget to pray (why not daily?) for the editors and all others concerned with the publication of MOODY MONTHLY. It is a great ministry, and needs your prayer help.



THIS MONTH'S COVER



★ Lilac time and springtime are synonymous at Lombard, Ill., where tall lilac bushes from every land overflow the walks and vistas in Lilac Park. Colors range from blue to deep red, with snowy white and shell pink for a dainty note. Elsie Joseph, of Colportage Division, Moody Bible Institute, stands beside a cluster of fragrant lavender blossoms.

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Our Moody Readers

Rich Heritage

It may interest you to know that I received the first issue of *The Institute Tie*—I think about the year 1900—when Dr. Torrey was editor, and have not missed an issue since. And I want to say that it has been a spiritual oasis in the multiplicity of religious publications abounding through the years...

In passing, however, I want to register a dissent to some items in the article of D. W. Cram in your February issue. Regarding the Scriptures he says, "Never read from the Bible; memorize it." Many Moody boys preach expository sermons—I among them—and cover whole chapters and even a book. Memorizing is out of question there. Moreover, the very sight of a Bible gives me a thrill. I know of a no more engaging sight than to see a preacher or teacher face a congregation with Bible in hand and turn from page to page in its exposition.

APPLETON, MINN.

O. A. BARNES

Grace and Trouble

The January number was the most excellent that I remember ever receiving, especially under Missions, the little article on "Grace and Trouble." I enjoyed Carl Armerding's series on Joshua.

VAN NUYS, CALIF.

PAUL R. O. SCHULZ

The Finger Points

For some time I have read with keen interest and a sense of sincere gratitude to God the editorials in which you have placed the finger upon some festering sores in the body of Christ, particularly among those of us who call ourselves fundamentalists or evangelicals. Because none of my friends seemed to agree with me, I wondered whether I was being hypercritical, and like the person who would attempt to remove the mote from his brother's eye, while failing to perceive the beam in his own. But I believe I am honest in my petitions to God to reveal to me my own sins and failures, as well as to reveal to the Church of Christ in general its sins and failures and spiritual and moral impotence.

ELIZABETH, N.J.

LOUISE B. REITZ

Jehovah's Witnesses

Many thanks to Dr. Armerding for his expositions of Joshua, which have been wonderful. We need so much spiritual food these days. And the article about Jehovah's Witnesses in the February number needs much praise. It is necessary to have the information about the false cults in order to understand how to help these people when we meet them. Why not continue with others?

WATERTOWN, MASS. MRS. V. O. LUNDGREN

I certainly can't write this letter without mentioning the monthly column called the "Mixing Bowl." I can never read it without a feeling of humbleness and thankfulness to our Lord for all the little things.

The real purpose of this letter is to tell you of an experience I had less than an hour ago. A woman came to my door and asked me to subscribe to a paper she

held in her hand. It was called *The Watchtower*. I remembered reading in this last issue of *MOODY MONTHLY* an article entitled "The Jehovah Witness View of Hell," so I got my precious magazine and gave it to her along with my testimony, asking her to read it from cover to cover.

I thank the Lord not alone for leading me to subscribe to your magazine, but that this article had been published in it, so that I was prepared to meet her, and also that I had the magazine and article to give to her. I sincerely pray that she will read the article and find how she is being misled, and then pass it on to others.

Thank you again for the instructive, Spirit-led articles you publish.

MORTON, ILL.

DORIS DIETRICH

Why God Used D. L. Moody

I was very glad to see in the February issue of *MOODY MONTHLY* the article written by Dr. Torrey some years ago on "Why God Used D. L. Moody." I have always followed the story of Moody's life with great interest. It has been an inspiration to me, and I always rejoice to learn more details of the remarkable way in which the Lord used His servant. I found the other articles in the February issue interesting also, so that on the whole I believe you are to be congratulated on a splendid issue.

The careful editing in respect to the above article enhances, I am sure, its value to all, and I certainly wish to say that I for one received a blessing through reading it.

PASADENA, CALIF.

E. C. VANDERLIP

Psychology

I have been reading Dr. Larsen's articles in *MOODY MONTHLY* since they first began in September. They have been a real blessing and very enlightening to me, especially at this time. I just completed a course in applied psychology and it was good to be able to tie in the Christian application.

CLEVELAND, OHIO

JOHN W. EDVON

Faith

I am taking it for granted that you, the publishers, welcome comment—even criticism. I am writing you regarding an article in January '48 *MONTHLY*—a year ago. The article is "How God Provides," by R. Laurin.

I know what the author probably meant to bring out is the fact that Christians still must work as well as pray—to use their reason and common sense, which God has given them. Granted. But any Christian who reads his Bible will know that already; for it is repeated over and over that we are to work that we may have to give to others; to support our families (or we will be worse than infidels), to help each other, etc. . . .

Now how about publishing an article telling of specific answers to prayer to help build up our faith? God is a living God and all things are possible with Him.

WATERVLIET, MICH. MRS. GEORGE HAMBLEY

Good idea! Readers are invited to submit brief, accurate stories of their own experiences of answered prayer.—EDITORS

Moody Monthly

Out of the MIXING BOWL

DORIS COFFIN ALDRICH

How Old Is Old Enough?

WE could write "We Love You" on it," suggested Annette, who was almost into the frosting bowl. "And put some more roses here. I could do it if you would let me. I could."

Mommie stirred the pink frosting and refilled the decorating gadget. "When I get all through, Net, I'll let you have what's left, and you can make ribbons and roses on the back of a plate. How's that?"

The "We Love You, Dr. Bach" looked rather wobbly, quite unlike the "Happy Birthdays" written with such flourish on bakery cakes. "It must be a gift," thought Mommie, handing the bowl to the eager little four-year-old.

It was Valentine's Day and Dr. T. J. Bach, of the Scandinavian Alliance Mission, was coming to dinner. The children had started planning the day before. Several made valentines for him and Jane decided on the decorations.

As soon as they were home from school they got to work. Jane put on the best white tablecloth and carefully took out Mommie's wedding china, the lovely Spode's "Bouquet."

Large valentine hearts were cut for the centerpiece and smaller ones for place cards. All in all, the old plywood topped table seemed quite disguised.

Jon and Joe got busy with their wood for the fireplace so that they might be free to get ready for dinner. (And without being urged!)

The little girls changed from overalls and T-shirts to dresses and Sunday slippers. Their dolls were dressed up in their best clothes.

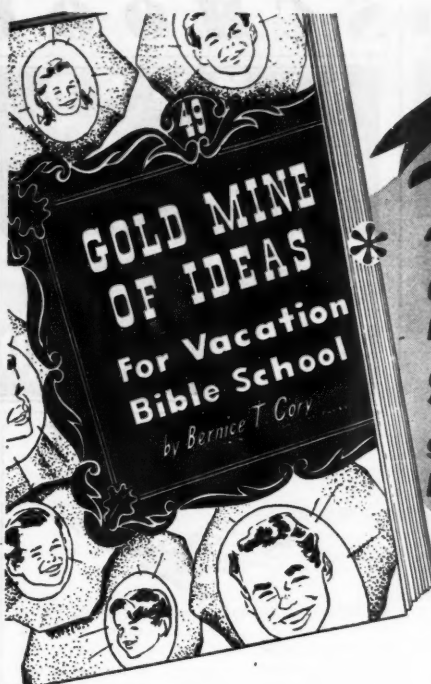
Before long the car turned in at the driveway. Daddy and Dr. Bach came up the front steps. "Let's pretend we're all sitting around reading," said Jane, scurrying for a chair and grabbing the newspaper.

Mommie thickened the gravy, took the red gelatine fruit salad out of the icebox, put the roast lamb on the flowery pink platter and called the family for dinner.

Becky, Annette, Virginia, Timmie and Joe sat along one side of the table. Jane,

[Continued on page 609]

This monthly feature appears simultaneously in MOODY MONTHLY and The Doorstep Evangel, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.



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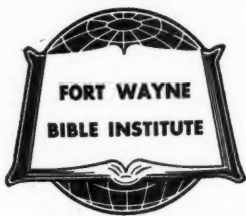
The School believes that the exhortation of St. Paul—"Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." (Phil. 4:8)—applies to good music and art.



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CHRISTIANS



New Trial?

Christian lawyers and others who have spent considerable time and energy in attempting to establish their belief that the trial of Jesus was illegal, are watching with intense interest and some amazement the petition for a retrial filed in February with the Supreme Court of Israel.

A Dutchman, Henri Groskamp, filed the petition, claiming that the high priest Caiaphas violated several Jewish legal procedures in his conduct of the trial, and that the Jews rejected Jesus because of their disappointment in His failure to liberate their nation. Since Israel has now been reborn, Groskamp believes that Jesus' rejection on those grounds was an erroneous and illegal one.

Supreme Court President Justice Moshe Smoira in Jerusalem commented, "Disposition of the case will turn on the question of jurisdiction—on whether our court can be considered a successor court to the Sanhedrin, or can go into a purely religious question."

Whether or not the trial by Caiaphas was a legal one is actually of little concern to most Christians. The fact of His death and resurrection—not the method—is the vital factor of consideration, but Christians cannot but hope that the present Jewish nation will repudiate the former trial in view of their self-imposed curse, "His blood be upon us and upon our children."

School Room Statistics

In the last ten years (1938-1948) public school enrollment has decreased from 25,975,000 to 24,101,000 (7.2 per cent); enrollment in Roman Catholic schools has increased from 2,431,000 to 2,519,000 (3.6 per cent); enrollment in the parochial schools of the Lutheran, Mennonite, and Seventh-Day Adventist during the same period has increased 40 per cent to the 1947 total of 133,366. Meanwhile the Christian day school movement has begun to spread rapidly across the nation with every evidence that the next ten years will show a continuing rapid increase unless United States courts should rule against Church-controlled education.

God's Invasion Army

Probably for the first time in the history of the United States, a group of evangelical Christian young people are giving a year of their lives to go from town to town solely for the purpose of witnessing for the Lord Jesus Christ Known as God's Invasion Army, this group of about thirty-five is traveling at present in the north central and northwestern parts of the United States and in Canada. They receive no remuneration except food, lodging, and traveling expenses.

The army was recruited by the Baptist General Conference of America, formerly the Swedish Baptist Conference. Director of the group is the Rev. Edward Nelson, of St. Paul. After six weeks' training at a lonely camp in Pine River, Minn., last fall, the army moved on to city after city and town after town, carrying the simple gospel message of salvation through faith in Christ.

Methods used by the volunteers are straightforward, and include personal witnessing as they go from door to door in pairs, passing out tracts, speaking in churches, broadcasting, and working with children. Their policy is to reach people where people are, and to tell them what Christ can mean in their lives.

Members of the army come from many different sections of the country and from widely different backgrounds. Some were born into Christian homes; others only recently heard the gospel for the first time. In the past, some have enjoyed rubbing elbows with the world; others were self-satisfied church members who came to realize their need for the new birth.

Wherever they go, results are much the same. Christians are left with a determination to do more personal witnessing; backsliders are restored; men and women, boys and girls are finding the Saviour.

Inauguration Guests Get Tracts

Although prices on everything from hot dogs to hotel rooms sky-rocketed in Washington during the presidential inauguration, at least one item was given away. It was a gospel tract appropriately entitled "The Coronation of the Coming King of Kings." On the reverse side was a biographical sketch of Truman and Vice-president Alben Barkley.

The Washington Bible Institute, an interdenominational school, distributed the tracts among the 1,300,000 guests (official police estimate).

New Light from Old Manuscripts

This spring scholars are discussing the recent discovery in Palestine of the oldest Bible manuscripts yet unearthed. Many hail the find as the greatest manuscript discovery of modern times. Most important among the documents is a scroll of the Book of Isaiah dating from about 100 B.C.

Bedouins (wandering Arabs) found the scrolls in a cave near the northwest end of the Dead Sea. They had been preserved in jars, which had been wrapped in yards of cloth and covered with pitch. The Bedouins took them to the Moslem sheik in Bethlehem, who suggested they see the Syrians. The Syrians bought the manuscripts and placed them in St. Mark's Orthodox Convent in Jerusalem. No one knew of their significance.

Finally in February, 1948, a priest of the convent called the American School of Oriental Research in Jerusalem to say he had come upon some scrolls in the library about which their catalog had no information. The director of the school, Dr. Millar Burrows, was out of town at the time; but Dr. John C. Trever, acting director, examined the scrolls, copied a few lines for study, and set to work. He soon had the lines translated: "I am inquired of by them that asked not for me; I am found of them that sought me not; I said, Behold me, behold me, unto a nation that was not called by my name." Recognizing these lines from Isaiah 65:1, he went back to the original manuscript and found the entire Isaiah scroll complete except for a few small breaks.

Although there are numerous minor differences between this scroll and the text used by scholars today, few are significant in meaning. Dr. Burrows says: "The remarkable fact is that there is nothing which can be called a major addition or omission, comparable to the additions and omissions found in the Septuagint, for example. There is no important dislocation or disarrangement of the text." Sometimes when words or whole lines were omitted by the copyists, they were later inserted in another hand between lines or in the margin.

Thus the Isaiah scroll stands as another testimony to the accuracy of the established text which is based on manuscripts copied more than a thousand years after the newly discovered scrolls were written. The Isaiah manuscript is also valuable to scholars who wish to know more about the Hebrew language.

Other scrolls found at the same time include a commentary on the Book of Habakkuk, a sectarian document which might well be a book of discipline for the sect that lived in the wilderness of Judea near the Dead Sea, and a scroll that has not been unrolled, since it is in a bad state of preservation. Although the others are written in Hebrew, this one is apparently in Aramaic, the language Jesus spoke.

Just before the end of the British Mandate on May 15, 1948, the Syrians carried the scrolls to a place of safety outside Palestine.

Shipped with Trust

Another recent discovery—this one in Philadelphia—is also of interest to Christians. It is a bill-of-lading written 160 years ago by a devout businessman. It reads in part: "Shipped, by the Grace of God, in good Order and Well-condition'd, by John Jackson, in and upon the good Ship, call'd The John whereof is Master, under God, for this present Voyage, John Huxley and now riding at Anchor in the River Mersey, and, by God's Grace, bound for Philadelphia. . . ." It ends ". . . and so God send the good Ship to her desired Port in Safety. Amen. Dated in Liverpool, 2 August 1788."

Books for Latin America

"Editorial Caribe," newly organized literature department of the Latin America Mission in San Jose, Costa Rica, took a seven-league stride in its program for increasing output and distribution of evangelical books in Spanish when an agreement was reached in January whereby the American Tract Society, oldest Spanish-language evangelical publisher, turned over its \$30,000 inventory to the L.A.M.

Established in 1825, the American Tract Society has long been meeting the demand for Protestant books in the Spanish-speaking republics with indispensable publications, such as the only Spanish Bible dictionary published, the only concordance, plus Bible commentaries, study and devotional volumes. All literary rights related to these books will now be controlled by Editorial Caribe (Caribbean Publishers), and incorporated into the program of evangelical literature advance announced by the Latin America

Mission last year.

Taking the initiative in the transfer agreement, A.T.S. Business Manager Henry Jacobsen expressed his conviction that Caribbean Publishers, because of its connections with the Latin American Bible Seminary in San Jose, and through its monthly magazine *El Mensajero Biblico* (*Bible Messenger*), would be in a better position than the Tract Society to push and expand an evangelical Spanish literature program. To this end an agreement was reached providing for the transfer of the entire A.T.S. stock, including plates and unbound volumes within ninety days.

In collaboration with the Colportage Division of Moody Bible Institute and other missionaries and missionary agencies in Latin America, Editorial Caribe, by translation and by encouraging original contributions, is endeavoring to supplement the present anemic production of evangelical literature in Spanish, emphasizing particularly the urgency of the times, the full gospel message, and popular appeal. Present production schedules call for six new titles in 1949, plus tracts and pamphlets.

Heading the enterprise, with offices in San Jose, is W. Dayton Roberts, recently transferred from the executive chairmanship of the L.A.M.'s Colombia field. Editorial Caribe will receive correspondence at Apartado 1307, San Jose, Costa Rica.

Death for the Chaplain

For veterans in the Senate, life is not quite the same since the recent death of forty-six year old Chaplain Peter Marshall. Accustomed to hearing him open their sessions by praying in a rolling Scotch burr, many members of the Senate had looked forward to sharing his talks with God throughout 1949.

Although originally appointed by the Republicans against the will of the Democrats, he was recently reappointed by the overwhelmingly Democratic 81st Congress. Last January he opened the session with the prayer that Senate members would "legislate wisely and well."

Chaplain Marshall had an unusual background. Not so many years ago, he was digging ditches. Ten years later he had become one of the outstanding voices of American Protestantism. Coming to this country from Scotland during the depression, he first worked as a day laborer. Later he was led of the Lord to prepare for the ministry at Columbia Theological School in Decatur, Ga. Since 1937 he had been pastor of Washington's aristocratic New York Avenue Presbyterian Church.

When he first came to Washington, someone asked Peter Marshall what he would preach. He replied, "I want to make people realize that Christianity is an exciting thing. I say a man can love the Lord and not be a sissy."

Senators will probably remember his prayers for a long time. Once when they were to discuss a Republican proposal to investigate some Democratic appointments, he prayed: "Since we strain at gnats and swallow camels, give us a new standard of values and the ability to know a trifle when we see it." During debates on foreign aid, he implored God

to "give us clear vision, that we may know where to stand and what to stand for."

Governor Backs Family Altar

Though a busy man, Minnesota's Governor Luther W. Youngdahl is not too busy to lead in family worship. Neither does he hesitate to recommend the practice to others. The governor says that family prayer, favorite hymns, and the Word of God have been the richest phase of the Youngdahl's home life. He is convinced that a widespread return to the practice of regular worship in the home would go a long way toward meeting the critical problems of modern life.

Door Not Yet Closed in China

In the face of discouraging reports from China, Christian leaders say that the doors of this country are not yet closed to Christianity. Reasons, according to Andrew Gih of the Evangelical China Fellowship in Shanghai, are:

1. God had begun a good work there and will not close the door.
2. The country is so large that many vast areas will of necessity be left free for mission work.
3. In order to gain the good will of the people, the Communists are not—at least for the moment—as intolerant of Christianity as might be expected.

Encouraging word also comes from the American Bible Society, which reports wide distribution of the Scriptures in China during 1948. In a year of civil war and the accompanying problems of inflation, transportation, hunger, and housing, 2,932,682 Bibles and portions of Scripture were placed in Chinese hands by the American Bible Society alone.

Other encouragement is from the Foreign Missions Conference of North America. Although the situation is changing from week to week, a recent report from this organization said that the overwhelming majority of missionaries in China expect to remain in spite of Communist victories. After the Reds launched their offensive, some groups, including the China Inland Mission, Congregational-Christian, Baptist, Reformed, United Church of Canada, and the Free Methodist, increased missionary personnel. Meanwhile, faithful Christians all over the world are praying for the work in this area.

Persecution Increases in Spain

Persecution of Evangelical Christians in Spain is becoming increasingly serious. Efforts are being made to make it illegal for any Spaniard to be a Protestant or to meet for public or private worship outside Catholicism.

Other word from Spain indicates that the Roman Church is trying to enforce the doctrine that those christened into her fold in infancy are her children for life. If they have left the established Church, such persons may find it impossible to become legally married except by a priest.

This would mean that though a couple might be married before God in another church, in the eyes of the law they would be living in open sin, the children re-

[Continued on page 579]



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Editorials

Thank You, Lord!

Paeans of praise to our mighty King, El Shaddai!

Who can adequately paint the scene? For we were far off in a dismal land of bleakness and darkness, having no hope and without God. So wretched, indeed, were we that there were entire days, weeks, and even years, when we as brute beasts did not even realize our abjectness. We were, as one modern writer has put it,

*"Children lost in the night
Who have never been happy nor good."*

We were bound under Satan's bondage, fulfilling our evil desires, glorying in our filth. And we were, in our saner moments, wretchedly unhappy—day by day with its sordid monotony, the future without light.

But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sin, made us alive and raised us up, and has given us clothing and made us sit together in heavenly places in Christ Jesus.

Nor do we now need to cover our mouths with consternation; we are not out of place, shy and timid. For we are no longer citizens of the realm of Satan, from which God has rescued us. We are citizens of heaven, not aliens. Indeed, we are members of the very household of El Shaddai Himself—children of God, members of the body of Christ, indwelt by God.

Nor is this all: for the King lets us work with Him and with His Son. He has given us the needed talent and permitted us to be His fellow workers. Ours now is the happy privilege of spending every moment of our lives in doing His bidding.

And even this is not enough for us, the King declares. For through all the coming ages He will use us as demonstrations of His grace, lavishing upon us His exceeding kindnesses.

What can we do but rejoice in humble adoration and do His work? We will not turn again to the beggarly hopes and pride of this world, but give our all to Him afresh at this glorious springtime with its newness of physical life—a springtime that speaks to us of the new

life in Christ Jesus that is yours and mine if we are His.

*"Hail to the King we love so well,
Immanuel, Immanuel!
Glory and honor and majesty
Be to the King of eternity
Now and evermore."*

How to Testify

Recently the Moody Bible Institute radio station, WMBI, broadcast a "man on the street" program. One of the announcers stopped men and women on a corner and asked them questions about God, eternity, sin and the Saviour. The responses inspired a listener to write in asking that the names and addresses of these people be given to Christian workers. "This is terrible," she wrote; "they must be reached."

But no Christian worker needs these names and addresses. All around us everywhere—next door, across the street, on the seat beside us, across the counter—are those who do not know that Jesus died for them and that they need Him as their Saviour.

Perhaps you think they ought to know. Certainly the land is full of preachers. In church and mission, from pulpit and platform, by radio and film, men hear that they are sinners and that Jesus is mighty to save. Why then are so few saved? Could it be because we tell men they are sinners before they know it themselves? How many of us will receive the word that we are unfaithful, or hypocritical, or cold from someone else before we have been moved upon by the Spirit of God to recognize that fact ourselves?

Oh, the value of a life of holy compassion, a life of purity and love; the cleanness that forces a comparison and the considerateness that inspires inquiry. How easily sinners spoke to Jesus of their sin; how lovingly He met their need.

It seems to have been the holiness and purity of the Lord Jesus that made people in His presence realize they were sinners. As their need was thus impressed upon them, they saw that grace in Him that encouraged them to come to Him for forgiveness. And with immeasurable tenderness He forgave them.

Among the songs written by the late Dr. Will H. Houghton was this:

*"Love the world through me, Lord,
This world of broken men.
Thou didst love through death, Lord;
Oh, love in me again."*

And the greatness of Dr. Houghton's heart was revealed in the compassion of his soul for his fellow men.

Those who have been called and have gone to the mission fields of the world are there in large part because they have been burdened about the need of those to whom they have been sent, a tender passion for the souls of men.

Is the Lord loving broken people through you and me? Do they know sin in their own lives because of the purity of Christ in ours? Or do we have to tell them?

Stewardship

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:1, 2).

The absolute essential in stewardship is *faithfulness*. When God has committed something to us, we must be faithful in the discharge of the responsibility.

There is the stewardship of time, the stewardship of talents, the stewardship of possessions, and the stewardship of strength. I have in mind particularly the first one, the stewardship of time.

In Ephesians 5:16 we find the expression, "redeeming the time." In the margin the rendering is, "buying up the opportunity." We are accountable to God for these precious minutes and hours and days that He has given us. Since that is true, we will want to be careful. God has given us a new day. What use are we going to make of it? We are accountable to God. We will give an answer for these precious hours God has committed to us.

If I am going to be wise in the use of my time, I'll have to budget that time. I'll have to think seriously, after I have prayed to God for wisdom, about the allocation of the hours of the day, so that I do not fritter away my time; so that I do not do that which may be good in itself, but is not the best use of my time.

As I think of the day and of my responsibility, I realize that there is an order of responsibility, there are things that I *must* do. These duties devolve upon me because of my relationship to God; under God, I have taken certain responsibilities upon me. These must be done. One of the hardest lessons for some of us to learn is just this—there are some things that *must* be done. You see, we allow the things that we would *like* to do, displace the things that we *must* do.

In responsibilities we could include many things. For example—and this may surprise some of you—I think we have a responsibility to our bodies. Do you realize the dignity that God has given to these bodies? He says that my body as a believer is the sanctuary of the Holy Spirit. That's a *responsibility*.

Here's this body of mine. I ought to

care for it. It ought to have some exercise. It ought to be cared for so far as its cleanliness is concerned, and it ought to be protected against the wiles of the devil and the sins of the flesh. It ought to be pure and clean for God. I have a responsibility in that direction.

In some of these things, for example in the matter of exercise, I can go to an extreme. In the matter of pleasure (and certainly God expects us to have pleasure) I can go to an extreme. And so I remind you there is a *relationship* of responsibilities.

Let's read the Word of God and consider it in the light of these responsibilities that are ours—responsibility to Him, to others, and to ourselves—and before God let's avoid wasting time, misusing study hours, conversing aimlessly. I speak from experience: the reason I haven't had time to do some things in the past is because I did some things that I shouldn't have done.

Says God, "It is *required* of stewards that they be found faithful." Says God, "*Redeem* the time." Let's organize our time. Let's put first things first; let's understand there are many responsibilities, and every responsibility should have its rightful place in our allotment of the hours of the day. We should use each hour as unto God, with a realization of God's will for that day, taking these responsibilities and duties and pleasures, and giving them their proper place.

God has given us the hours of this day to live unto Him. We'll give an account to Him some day of the use we made of these hours, today and tomorrow, and throughout the rest of our earthly lives.—From a chapel talk by President Culbertson.

Sham versus Reality

The article "God and the American People" published originally in the *Ladies' Home Journal* and condensed in *The Reader's Digest* has provoked numerous editorial comments (e.g. February MOODY MONTHLY). There is that in the survey which will be leaped upon by the heads-in-the-clouds idealist as supporting his contention that all is well with the United States—do not 95 per cent of the American people believe in God?

But starker realism will soon dissipate such superficial optimism. If hope were to be derived from the solitary fact of belief in theism, then even the demons qualify. "Thou believest that God is one; thou doest well: the demons also believe, and shudder" (James 2:19, A.S.V.). As essential as belief in God is, it is far from all that is imperative. It is the flagrant omissions which cause the harm. We cannot get anywhere with God until we believe that He is; but we must believe in more than His being, to receive His approval.

However disquieting are certain disclosures as to doctrinal vagaries, the overwhelming disaster to us is that people are kidding themselves as to their belief. Whatever the inconsistencies (e.g., 54 per cent saying that religious beliefs have no effect upon a man's politics and business, and 78 per cent saying that they practice the "golden rule" when their fellow

man is a business competitor), they are dwarfed alongside of the revelation that people can be so naïve as to content themselves with a superficial form without reality—"a form of godliness devoid of the power thereof."

"... a profound gulf lies between what Americans *think* they do and what they *do* do. The extent of this national schizophrenia is made clear by the paradox that while (1) eight out of ten Americans think that most of Americans' problems would be solved by absolute adherence to the law of love, yet (2) eight out of ten Americans think they themselves obey the law of love. Thus not they but someone else is at fault. Here indeed is a revelation of man's final sin, which Luther defined as his unwillingness to admit he is a sinner." So does the article tell us that our life fails to measure up to what we profess.

This self-deception is a master ally of the enemy of our souls. There is little to choose between an individual's utter lack of a sense of need, and another individual's contentment with mere profession—both are utterly deceived. The Word of God has carefully warned us about self-deceit.

"The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" (Jer. 17:9, A.S.V.).

"A deceived heart has turned him aside" (Isa. 44:20).

We would not, however, discuss this subject as though it were entirely foreign to the conservative fold. We pride ourselves on our belief; we decry the so-called modernists' desertion of the fundamentals of the faith—and rightly so. But holding the truth is not necessarily being held by the truth.

Undoubtedly there are those among us who are deceived. An easy "beliefism" which does not affect character is not to be confused with saving faith. As Dr. C. I. Scofield has written: "A faith which does not impel to *action*, which does not result in a changed relation to God in Christ, which does not work transformingly in the life, is not biblical faith" (*Scofield Bible Correspondence Course*, Vol. III, p. 451). This emphasis is also to be noted in the definition on page 1302 of the Scofield Reference Edition of the Bible: "The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works (John 1:12; James 2:14-26)."

Dr. J. Stuart Holden, in *Some Old Testament Parables*, reminds us of our peril: "It is one of the most inconceivable things in life, one of its really awesome mysteries, that we are so constituted as to be able to recognize divine truth, to be aware of its significance and its absoluteness, and at the same time to give not the slightest heed to it; to pay it lip service while withholding from it life homage; to bow to its sovereignty mentally, and to bow it out of our lives morally."

What does it profit if we say that we prophesy, we cast out demons, and we do mighty works, when the Lord replies,

"I never knew you: depart from me" (Matt. 7:22, 23)? Much talking can never take the place of much living. Sham never can be reality. Hypocrisy never can be blessed of God. May the Holy Spirit make us uncomfortable now, rather than for us to wake up in eternity as deceived souls.

Summon a pointed word concerning a true believer and deception. Some of us profess too much; we overspeak our testimony. Some of us repeat the lie so often that we fool ourselves into believing the untruth. The world still is hungry for reality. The truth of the Son of God still delivers from sin. The power of the Holy Spirit is still great enough to enable us to live righteously, soberly, and godly. There is no need, there is no excuse, for masquerade.

The plain, practical, powerful Christian is the need of the hour—the kind the Holy Spirit can produce. We are talking about the kind of Christian who because he believes what he does, pays 100 cents on the dollar, knows how to be polite and considerate, is not always talking about himself, is careful to observe the regulations and standards of any group with which he voluntarily associates himself, works for the praise of God and not of man—as well as doing personal work, public praying and testifying. As a matter of fact, the unsaved may well ask us to demonstrate what we are trying to convince them would be so good for them.

We can know that we are not deceived. When we believe the biblical doctrines, when our trust is truly in our Lord and Saviour Jesus Christ, we will love the brethren (even those who do not entirely agree with us) (1 John 3:14); we will not practice sin (Gal. 5:19-21, A.S.V.); we will walk in the old paths of surrender to the Lord, of the reality of prayer, of the knowledge of the Word of God, of an abhorrence of sin, and of a passion for souls.

May the Spirit of God engrave on our hearts: "... of which I forewarn you, even as I did forewarn you, that they who practice such things *shall not inherit the kingdom of God*" (Gal. 5:21)—whatever their profession.

ON ACTS 1-12

We see from this revelation how *helpless* we are in the matter of *spiritual revivals*. What did the apostles do toward this demonstration of divine power? They did nothing but wait, pray, hope, expect—what the world, so fond of action, would call *nothing*. That is all we can do toward a right revival of religion and virtue.

Have nothing to do with those persons who organize revivals, beware of those persons who lay traps for God, have nothing to do with any mechanized resurrection of spiritual life. Let us read the word "*suddenly*," reverently, prayerfully; let us read it with secret expectation that the Lord may at any moment come, the darkest hour of the night, or at cockcrow, or early in the morning, and our business is only to wait and watch and lovingly listen as if we might at any moment hear the first foot-beat on the far-away road.—Joseph Parker

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Monthly



Good Friday

at Old Ukta

How Brother Gottlieb Took the Shepherd's Staff

By Theophil Flügge

THE NIGHT is dark, as dark as Gottlieb's soul. He is lying in bed, but cannot sleep.

Many weeks have passed since the war came over the village of Old Ukta. When in those last days of January the front came nearer and nearer and guns and shells were heard, all who could, fled. But Gottlieb did not flee. He stayed at home. Being an old man, where could he flee?

But it was not only his age; something else prevented him from fleeing. He could not have told why. He only knew that he should stay. It must have been the Spirit, Jesu's Spirit, that compelled his mind, that he must not flee, when all the others so quickly fled away.

Almost he alone was left—he and many, many women, children and many a lame, ill man; and next door in his small cottage the old sexton, Stopka, a deeply devout man. (He tried to escape but did not succeed, so he returned some days afterward.)

Now, in a sleepless night, old Brother Gottlieb asks himself, "To what purpose must I stay?" All the others were allowed to flee or to die. To die—oh, how thankful would he be if he were allowed to die even now. To die? No, but to go home, to return to his Father's house in heaven, for Brother Gottlieb is a godly man. Never any doubt touches his heart, so he is not afraid of the dark gate. Oh, he would be glad if he could close his eyes, being of no use in this world. Nobody needs him, he is of no use at the village, a tired man, seventy-five years old.

Why did Jesu's Spirit prevent him from

fleeing? He must see day by day the pains of the women crying for their husbands and their sons, and always hunger, misery. "What shall I do here any longer, O God?"

Tomorrow is Holy Thursday, then will be Good Friday. Brother Gottlieb, think of Good Friday! During all the time since January when war entered the village, there has been no service at Old Ukta. The parson was sent away to a distant front and wild war closed the doors of our church—who should try to open them?

Brother Gottlieb is restless. But, behold, in the dark of the night a visitor calls on him and steps to his bed. It is dark, so you can see nothing with your eyes—nothing indeed is to be seen there. But Brother Gottlieb's heart-eyes are bright and clear, and, behold, Jesus is standing before him.

"Gottlieb, do you love Me?"

"O my Lord, You know that I always loved You, and that I am loving You now."

"Then go and pasture My sheep!"

"O Lord, I am no parson, how could I do this?"

"You know, Gottlieb, your parson has been taken far away by the war. Go and pasture My sheep. It is Good Friday; My sheep are hungry for the Bread of life, and there is nobody to give it to them. Behold, I Myself prevented you from fleeing, in order that today you might be the shepherd of My poor sheep. Gottlieb, do pasture My sheep, or they must die with thirst!"

"O Lord, how shall I do it? I cannot, every meeting is forbidden in this wild

trouble of war!"

"Gottlieb, do you love Me?"

"O Lord, You know everything; You know how I love You."

"You say you are loving Me, yet you are afraid? O Gottlieb, if you are afraid, you do not love Me—"

Then Gottlieb throws himself down at his Lord's feet. "Help me, Lord, be merciful with Your old servant!"

"So do, go and pasture My sheep. I Myself am with you!"

The next morning Brother Gottlieb goes to the commanding officer—how his heart is trembling. But just when he is entering the door, he hears his Master speaking quite slowly, "Gottlieb, don't be afraid, I am with you!"

The officer declares: "War is still going on. I am not against your church; but you are no religious ones, you are conspirators, you are not seeking for God, you will but assemble to chat. But soon war will be over, then we shall open the church."

Cautiously and quite slowly Jesus steps to Gottlieb's side and glides with His hand over Gottlieb's face. The officer looks at him, and as he sees Gottlieb looking so simple and religious and not at all afraid, peace of eternity in his eyes, he knows this man is devout and does not lie, he is no conspirator.

"Old man, you may hold your service, comfort your people. I will believe you, that you will talk of God and not of politics."

IN THE MORNING of Good Friday, old sexton Stopka once more kneels
[Continued on page 566]

The Mysterious Prescience of



Joseph of Arimathaea

Did Joseph know the tomb he hewed would be for Jesus Christ?

By LEONARD SHELDRAKE

Our Lord Jesus was buried by two members of the Sanhedrin, Joseph of Arimathaea, "an honorable counselor" (Mark 15:43), and Nicodemus, a Pharisee and "a ruler of the Jews" (John 3:1). These two noblemen of highest reputation and social standing carried the body of our Lord into that "sepulcher which was hewn out of a rock" (Mark 15:46).

The sepulcher where they laid His body was in a garden (John 19:41), doubtless like all Oriental gardens, with a stone wall around it, and a door that could be closed to keep out prowling animals and, if necessary, unwelcome men and women.

The "rich man" (Matt. 27:57) who owned the sepulcher evidently owned the garden also. Indeed, the garden spot had been purchased, the wall built, and the garden planted with the object of making the tomb in the comparatively soft rock inside. The sepulcher would not have been private and safe without the garden.

This garden and grave were "in the place where he was crucified" (John 19:41). Those who carried Him to the tomb did not have far to go, for "the sepulcher was nigh at hand" (v. 42).

One striking thing about this rock-hewn tomb was that the man who owned it had made it himself with his own hands—"his own new tomb, which he had hewn out in the rock" (Matt. 27:60). No doubt Joseph paid to have the stone wall built around the garden to enclose it. He probably had a gardener plant the slips and flowers. But when it came to hewing the tomb, he took the hammer and chisel and did that himself. Rich men do not usually hew their own tombs. They might sometimes hew a tomb as a labor of love for someone who was especially dear, but not for themselves.

That tomb was "a new tomb" (v. 60). It was just completed and had never been used.

THREE STRANGE QUESTIONS

(1) Why did Joseph make a sepulcher there? His home was at Arimathaea, twenty-five miles from Jerusalem. Why did he hew a sepulcher at Jerusalem instead of at Arimathaea? There had been a time when Jerusalem was

Joseph's glory, as it had been the psalmist's when he sang: "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following" (Ps. 48:12-14). Or in verses 1-3 of the same psalm: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge."

But the great King came first as a babe to Bethlehem, and then to Jerusalem, as Zechariah had foretold, "meek, and riding upon an ass, and upon a colt, the foal of an ass." When the King came, however, the rulers of Jerusalem hated Him and utterly rejected Him. Now Christ was Joseph's glory, and Jerusalem's utter apostasy had taken away Joseph's pride in that city in whose palaces the Son of God had found no refuge.

(2) Why did Joseph select the garden and hew the sepulcher outside the gate of the city? There were other sepulchers in Jerusalem beside those of the kings (II Chron. 21:20; 24:25). Joseph was a rich man; why did he not prepare a tomb inside the city rather than outside in the place of the unclean? Outside the gate was outside the camp; this was the place of the unholy. Did Joseph prepare this tomb for himself, or for someone he loved, in the place of the unclean?

(3) Why did Joseph choose such a place as "Malefactors' Hill" for his garden and tomb? Would he want friends visiting his grave to hear the shrieks and groans of dying victims on Roman crosses? That was the place where the vilest of criminals were crucified and hastily buried—"Golgotha," the "place of a skull." Why did Joseph want a sepulcher there?

Whom did Joseph bury there?

Joseph buried there the body of his Lord. Had Joseph known that Christ was to be crucified there, it would be certain that he made the tomb for Him.

Did Joseph know?

That is the fundamental question.

NICODEMUS knew that Christ would be lifted up in death. He learned that the first time he visited the Lord by night (John 3:14). Nicodemus and Joseph were fellow members of the Sanhedrin. Nicodemus and Joseph were fellow disciples of Christ. What one knew, the other knew. The incidents involving Joseph and Nicodemus can be explained in no other way than that together these two instructed disciples

studied the law, the prophets, and the psalms. How could they do otherwise?

After the first meeting of Nicodemus with the Lord, this Old Testament scholar went home knowing that Jesus of Nazareth was the Son of God given, as found in Isaiah 9:6 (cf. John 3:16). He knew that Jesus was the Christ, the Son of Man, of Psalm 80:17 (cf. John 3:14); and he knew He was to die by crucifixion, to be the antitype of the serpent on the pole

of Numbers 21:8, 9 (cf. again, John 3:14).

Thus Nicodemus knew that Jesus of Nazareth was the Christ, the key to the prophets, the psalms, and the law. What an incentive that must have been to him to study the Old Testament Scriptures! What light must have been thrown on his instructed mind, full of the knowledge of the letter of the law!

Then when Joseph was a disciple too, what discoveries he and Nicodemus must

have made!

When Nicodemus said in the Sanhedrin, "Doth the law judge any man before it hear him and know what he doeth?" (John 7:51), how strange if Nicodemus were content to hear Him just once! It would not be according to the nature and impulses of the children of God, if Joseph and Nicodemus were disciples of Christ without having sat at His feet. They likely communed with their Lord on several occasions. Their very souls would demand it.

Would the Lord refrain from telling them the details of His crucifixion and death, as He told His other disciples? The fishermen of Galilee knew not the Scriptures and so did not take in the words of His death and resurrection. But masters in Israel would. The sequel shows that they did.

Even apart from any other enlightenment from the Lord, these two intelligent and devout students of the Old Testament could have discovered in its pages all the facts of Christ's death. From Genesis 22:14 they could learn that it would be within sight of Mount Moriah: "In the mount of the Lord it shall be seen." Across the vale the three crosses could be plainly seen from the temple; until the darkness intervened, the priest in the temple could plainly see all that took place at Calvary.

From Exodus 12:6 Joseph and Nicodemus could tell the day of the year and the hour of the day the Passover Lamb was to be slain.

From Daniel 9:24-26 they could easily calculate the year when Messiah should be cut off.

Since the place of Roman execution answered perfectly to the place "outside the camp" of Leviticus 4:12, and was yet near enough to Mount Moriah to be seen from thence, there could be no mistake when and where our Lord was to be crucified.

Thus Joseph, if he was interested, could surely know; and the details show that he did know.

Peter and John "mourned and wept" with the others when Christ was crucified. It took the resurrection of Christ to instill boldness into them. "Now when they saw the boldness of Peter and John . . . they took knowledge of them, that they had been with Jesus" (Acts 4:13). Those elders of Jerusalem knew that nothing but company with a resurrected Christ could have effected this radical change in them.

But Joseph was bold when Jesus was dead! "Joseph of Arimathea . . . went in boldly unto Pilate" (Mark 15:43). To the eleven all seemed lost at that moment. Why was Joseph so bold?

Joseph calmly commenced to perform what severed every link between him and the Sanhedrin, the temple, Jerusalem, and the Jews. What put that sacrificing boldness into Joseph?

There is only one answer: Joseph knew that thus it should be; his faith was confirmed. Joseph knew that the Scriptures had been fulfilled. Joseph had the brightest faith at the darkest moment. Joseph had the greatest courage when there seemed to be absolutely nothing to warrant it.

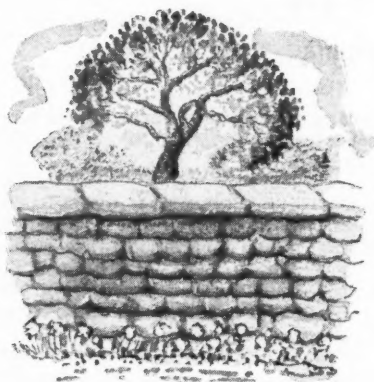
More than that, the provision of the linen and the spices showed that not only the cross, but the burial was expected.

When Joseph went to Pilate at the ninth hour and returned with the centurion to Calvary, he had no time to buy linen; it was ready before. Nicodemus had no time to purchase and mix a hundred pounds of spices either; they too were all ready. The grave in the garden nearby, so He could be buried "with the rich in his death" (Isa. 53:9), had been hewn by Joseph's own hands as a labor of love, and it too was ready on time.

The Jews expected the bodies to remain on the crosses until the Sabbath unless their legs should be broken (John 19:31), but Joseph and Nicodemus knew when Christ would die.

Thus God in heaven used the spontaneous love of two devoted disciples of Christ to carry out His Word and to honor His Son in His death, after He had cried out, "It is finished!" (John 19:30).

Joseph knew that spices were needed,



but he bought only the linen. Nicodemus knew that linen was needed, but he bought and mixed only the spices. This shows that the two friends had conferred beforehand and each knew what the other would bring. It was love to Christ that moved them to do it. They came together at the right moment and did the honors due a king to the One who so well deserved them.

A Disciple of Jesus, BUT SECRETLY

This is what Andrew Bonar wrote of Joseph and the burial of Christ:

"At the hour of His death, behold the providence of God! A rich man, one of the honorable and esteemed in Jerusalem, a member of the Sanhedrin, and a disciple, unexpectedly appears at Calvary. This was Joseph of Arimathea, without exception the most singularly noble character introduced to us in the Gospels. This rich man had been driven into concealment by the plots formed against him by the Jews, on account of his defending Jesus in the Sanhedrin openly (Luke 23:51). 'Being a disciple,' not 'secretly,' but 'secreted,' or forced to hide by reason of their plots. He was the very contrast to timid Nicodemus—bold and unreserved.

"Behold, then, this man suddenly returns to the city; and finding that all is over, he boldly seeks the body of Jesus,

his beloved Master. And next, he and Nicodemus—two rich men, but the one all boldness, the other nervously timid—lay the body in its silent tomb.

"And where is the tomb? 'In the place where he was crucified' (John 19:41); that is, at the very spot where criminals were put to death, and where they used to be buried. Extraordinary as it may appear, this very spot was the spot where Joseph's new tomb was hewn out of a rock! The stony sides of the tomb—the new tomb—'the clean place,' where Jesus was laid—were part of the malefactors' hill. His dead body is 'with the rich man and with the wicked' in the hour of His death! His grave is the property of a rich man; and yet the rocks which form the partition between His tomb and that of the other Calvary malefactors are themselves part of Golgotha. Is there not here a fulfillment of Isaiah's words to the letter, and that in a way so unlikely that no eye could have foreseen it but His who foreordained the whole?"

In keeping with Bonar's comments on the meaning of the word "secretly" in John 19:38, Vine in his Expository Dictionary of New Testament words renders the word literally as "having been hidden."

The question might well be asked, I. Joseph of Arimathea was in hiding for fear of the Jews, what was he afraid of? He was certainly not afraid of losing his official position in the Sanhedrin; for if he had not forfeited it already by his protest against the deeds of that body, he certainly did when he asked for the privilege of burying the body of Christ. If the members of the Sanhedrin had not put him out of his counselorship before the burial of Christ, they certainly would then.

If Joseph of Arimathea were afraid of being put out of the synagogue and away from the temple services, why did he do so drastic a thing as to handle a dead body on the night of the Passover? He was a "chief man among his people" (Lev. 21:4); to deliberately "defile" himself on such a holy occasion for one who was not a near relative would be unpardonable in the eyes of the temple authorities. Especially so when that dead body was His who was so utterly condemned by the chief priest as a blasphemer. Joseph, by his deliberate act of honoring the body of the Lord Jesus in the plain sight of the elders of Israel, showed he was not afraid of what they might do to him in the synagogue or temple.

When Joseph went boldly to Pilate and to Calvary when he might have had the very worst to fear from the bitter Jews, he showed plainly that he was not afraid of losing position, riches, friends, reputation or his life itself. All he could lose he deliberately sacrificed without hesitation for Christ when he buried Him.

What then was Joseph afraid of? Why did he hide away, till our Lord cried, "It is finished!" on the cross?

Joseph was afraid of the Jews putting him in prison before he accomplished the work he had purposed and prepared himself to do, even to give to the Son of God the burial of a king. He had prepared

[Continued on page 582]

JUVENILE mission



By CORNELIUS VANDERBREGGEN, JR.

Fishing for the souls of boys and girls along the river front of Philadelphia

IT WAS in the winter of 1936 that Mr. and Mrs. Clifford S. Hartzell and their two Christian daughters moved into the third floor apartment of Philadelphia's Brotherhood Mission, of which Mr. Hartzell was the new superintendent. Literally at their feet lay that anomalous part of river front Philadelphia known as Fishtown.

In this section of the city there lived not a few old-time families who clung to their ancestral dwellings and who could perhaps name some forebear who had been party to historic events which had taken place centuries before beneath the nearby Penn Treaty Oak. Yet in addition to the old-timers there were to be found on every hand countless families living under the powerful dominion of depression, ignorance, and sin—of which triumvirate, sin was the most influential member.

During the first winter and spring that the Hartzell family was at the mission, the work progressed normally. There were soup lines, gospel meetings, experiences with "down-and-outers," both men and women—all the trials and all the blessings that mission work invariably brings.

When summer came, however, a new burden was laid on the Hartzells. Night after night between eleven and twelve o'clock, after the mission had been closed, they stood at the front window of their apartment and watched scores of children still running around in the streets. There were wild, unrestrained children, ill-dressed children, swearing children, children who didn't dare to go home because their parents were having booze parties, children who didn't care to go home because their parents were off at some taproom.

Here was a whole new field for evangelism. Here were countless scores of children who not only had never heard the sweetest story ever told, but who

because of their home environments were being led in their youth into lives of sin and crime.

The Lord soon made it clear to the Hartzells that it was their responsibility to bring these children under the sound of the gospel. However, it was not an easy matter to know just how a children's work should be started. Obviously it could not simply be a part of the regular mission program.

After much prayer, the Lord revealed a plan: every Wednesday night the entire mission should be turned over to the children for a Bible school. Confident of the Lord's guidance, the Hartzells went ahead. Throughout the entire neighborhood they invited boys and girls to come to the mission. The hope was that as many as fifty boys and girls might respond. But the God of hope did exceedingly abundantly above all that was asked or thought; in the first year of the Bible school the average attendance was 150 boys and girls each Wednesday night.

Young boys and girls who in their homes had heard the name of Jesus only in blasphemous oaths now heard His name proclaimed as that name which is above every name—the only name under heaven given among men whereby we must be saved. As this faithful message went out, the Holy Spirit worked, and precious young souls were saved.

God's guidance had been unmistakable. His approval was unmistakable. So the Wednesday night Bible school continued, with Mrs. Hartzell and her two daughters in charge.

As years passed by, however, the Hartzells began to think how helpful it would be if there could be a separate building for the children's work. But they knew that if this idea were of the Lord, He would have to do a new thing to make it financially possible, for the mission, though debt free, had no money laid up in the bank, no endowment fund, no an-

nuities, only the unfailing gifts of faithful saints, gifts which just met the mission's expenses month by month.

Then one day Mr. and Mrs. Hartzell noticed there was a for sale sign on a three-story building across the street from them—an ideal place for the children's work. A short time after, the mission was given by far the largest gift it had ever received—seven thousand dollars. As Mr. Hartzell observes in retrospect, "To us that was a sum like the national debt!"

The seven thousand dollars was used to purchase and renovate the building across the street. In October, 1944, the beautiful Children's Temple of the Brotherhood Mission was opened at 424 E. Girard Avenue, Philadelphia, just a stone's throw from the adult mission.

Now the harvest field opportunities were multiplied many times over. The children had a place all their own. Regular weekly events in addition to the Wednesday night Bible school came into existence. Monday night became the night for the boys to have woodwork and Bible study. Thursday night was given over to girls under fourteen, the Pioneer Girls. Friday night became Fishing Club night, for both boys and girls fourteen and over.

As the Word of truth went out more frequently than ever before in the children's work, young hearts were turned from darkness to light, from bondage in sin to liberty in Christ—and lives were transformed.

In nearly every instance the boys and girls who were saved continued to live in homes where there were no other Christians, oftentimes homes where the father had wandered away or gone to jail and had been replaced by another man, homes where the parents had never been married. But the God of all grace has the power to sustain His children regardless of the environment in which He saves them.

Many of the Fishtown boys and girls have not only been saved and cleansed by the power of God, but also been led into fields of Christian service where their testimonies have been wonderfully used in the lives of people of far more favored natural birth.

Precious is the story of the girl who, despite the coldness to the gospel which prevailed in her own home, was saved, married a Christian boy, and went to California to live. Then one day a letter came to the girl's unsaved mother in Philadelphia from the minister of a church in California. Among other things he wrote, "How grateful you should be to have such a daughter. Because of her presence in our midst the tone of our entire young people's group has become far more spiritual. She has been a blessing to all of us."

Then there is the story of Alex, the Greek boy, who came to the mission with his mother. Neither of them had eaten for three days. The father had disappeared and they were without support. The mission saw that they were fed, and from then on the mother sent the boy and her other three children to the Bible school every Wednesday night. In time, the mother and all the children were saved.

Just after Alex was saved, Christmas season arrived and he was still attending the Orthodox church. The practice at the church was for each child to say something at the Christmas service. When Alex's turn came, he stood up before the congregation of a thousand people and said, "I have a verse from the Bible for Christmas this year—John 3:16." He then proceeded with much earnestness to tell how he had come to know the Lord Jesus Christ as his living Saviour.

Alex's older sister, also a babe in Christ, listened carefully as her brother spoke. She was certain the priest would be angry. Instead, when Alex had finished,

the priest, with tears in his eyes, said to the people, "Would to God that more of our Greek Orthodox boys would find what this boy has found."

Thus God is using boys and girls whom

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A Mother's Prayer

MRS. J. A. RICHARDSON

God, give me words, such simple words
That little ones may hear
And understand the love of Christ:
This is a mother's prayer.

Help me to live before them, Lord,
That they may see in me
The example of a Christ-filled life,
And learn to follow Thee.

May I take time to show them, when
They often come to me
With little things that trouble them,
That those things are from Thee.

Help me to lead them while they're young
To Christ, Thine own dear Son;
Help me to teach them how to pray,
To say, "Thy will be done."

Help me to nourish on Thy Word
My children every day;
It is the bread by which they grow,
The lamp that lights their way.

I give these children back to Thee
That Thou hast given me,
That they may be in years to come
Out winning souls to Thee.

★ ★ ★

He has saved near the Philadelphia river
front to sound forth His praises in many
places.

Although Mrs. Hartzell has gone home
to glory, and the Hartzell daughters have

married and been called into other fields of Christian service, the work of the Children's Temple goes on.

Safely through the war the Lord brought a young G.I. by the name of Adolph Yeske, who at the time he was graduated from a Philadelphia Bible school and joined the army in 1942 told the Lord that he wanted to be in His service if his life were spared.

In the army Adolph saw on every hand what sin will do for men, and among converted natives of the Pacific islands he saw what Christ will do for men. In his last letter to his wife before he came home from the Pacific he added a postscript, "It must be full-time Christian service." The Lord had laid the same burden on Mrs. Yeske's heart.

So now the Lord has brought the Yeskes to the Children's Temple. Mrs. Yeske is directing the children's work, while her G.I. husband is helping with the young boys' groups, in addition to serving as assistant superintendent of the adult mission under Mr. Hartzell.

These are days when juvenile delinquency is reaching new proportions all over America. There are great, new problems on the Philadelphia river front, just as in every city of our land. Yet the people at the Brotherhood Mission and the Children's Temple have this great encouragement: they have seen what God has wrought in the hearts and lives of many young boys and girls through the power of the gospel; and they know that what He has done for some, He can do for all them that call upon His name.

A little girl of five had just asked grace at table, "Come, Lord Jesus, be our guest," when, suddenly turning to her mother, she said, "But, Mother, I do not want Jesus to be our guest."

"Why," demanded her horrified parent.

"Well, a guest is one who comes only sometimes," said the child. "I want Jesus to be here all the time."—Home Magazine.

Bible study class at Children's Temple of the Brotherhood Mission. Photo Illustrators.



Just a year ago it was my privilege to address you here concerning the remarkable words of our Lord Jesus Christ in Revelation 2:23: "And all the churches shall know that I am he which searcheth the reins and hearts." In connection with this message we saw that the word "reins" is our King James translation of the Greek word for "kidneys," and so, by implication, it is intended to suggest the *inmost mind*. For just as the kidneys eliminate poisonous wastes from the body, so, by analogy, the "reins"—conscience and will—are for disposition of sin from man's spiritual nature. It is by the working of conscience that conviction of sin comes, and it is through conviction that confession follows—through an act of the *will*. And "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Today, I invite your attention to *conscience*, that mysterious attribute of man which, like thought, memory and will, is not on any anatomical chart because no surgeon's dissecting knife has ever discovered it as a visual part of man's body. In a pure state it is not only invisible, but weighs exactly nothing; whereas defiled, its weight becomes intolerable.

Here, surely, is the ideal sermon topic, universally applicable to sinner and saint. Even the philosopher Kant, in his *Metaphysical Elements of Ethics*, says: "Conscience is not a thing to be acquired . . . but every man, as a moral being, has it originally within him."

Because every human being, in every spiritual condition and in every walk of life, does have a conscience of some kind, here is a message which cannot be figuratively passed along to the person behind, and eventually tossed out the door. Every one of us must instantly recognize the reality and the working of this inseparable part of man's spirit, and I humbly and earnestly pray that our consideration of it together may provide the opportunity for us to hear and to heed its voice, which is easily lost to us in the rush and excitement of our busy lives. The familiar strokes of the city hall clock are heard by few at midday, in the roar of the city's traffic; but in the early morning hours, when most are asleep, they are audible for miles.

There are three standpoints from which we might consider this subject of conscience: (1) the psychological, (2) the so-called "dispensational," and (3) the biblical. The first of these would involve our consideration of many strange metaphysical terms and definitions, such, for example, as begins the chapter on conscience in Dr. Henry Calderwood's *Handbook of Moral Philosophy*: "A function of intelligence, so remarkable in its nature . . . as recognition of first principles of all reasonings in morals must . . . be identified with a distinct faculty or power of mind." Such an approach suggests at once the old lady's definition of psychology: "When somebody says something that everybody *knows*, using words *nobody* can understand, that's psychology."

One of 1949 Founder's Week Conference messages.

CONSCIENCE: The

Accurate Index of Our Spiritual State

By PHILIP R. NEWELL

We must reject the psychological approach because, besides its various objections, it is quite out of place in a Bible conference. "The natural man receiveth not the things of the Spirit of God." Man's intellectual reasonings on spiritual matters are not only vain, but sometimes actually dangerous. The author of the book mentioned above, for example, states that "the understanding is a faculty ever liable to err, whereas

ence," at the end of the so-called dispensation of conscience—with the flood of Noah's day, 2348 B.C. Many of us doubtless wish that the human conscience could, indeed, have been left outside the ark when the deluge began! But conscience is still very much with us today, a vital part of every human being, saved and unsaved alike.

We see it in the *unsaved* in Romans 2:14, 15, where the consciences of unregenerate men are said to bear witness with "the work of the law written in their hearts." Here is an astounding fact which we must not ignore: amid the moral ruins wrought by sin, unregenerate men are still bound to God by this last link which it has pleased the Creator not to sever—and by means of which the goodness of God still leads sinners to repentance! And, of course, we know that conscience plays a vital part in the life of every Christian, either as the means of keeping us in close fellowship with God, or in leading us into sin—depending entirely on our treatment of it, as we shall see.

Hence it is obvious that our inquiry must be from the biblical standpoint, for only in Scripture can we hope to find the right answers to many questions about conscience which immediately arise. Indeed, the Word of God itself says: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11).

As we turn, then, to Scripture on this subject, may God grant that our inquiry will not be merely academic, which will profit us nothing, but rather a real searching and probing of our consciences by the Spirit of God Himself, who alone can reveal to us the things of God.

The Bible never *defines* conscience, as such, so we will not waste time attempting to do so. Somebody once asked a colored preacher if he knew what *unction* is in preaching, and he replied, "No, suh, Ah can't rightly tell you what unction is, but Ah sho' can tell what it *ain't*!" We don't need to define conscience, but we do need to understand what God says about it, and to recognize that our own spiritual lives are at the exact levels of the various states of conscience depicted for our instruction in the Word of God.

THIS WORD CONSCIENCE doesn't appear in the Old Testament, although

Moody Monthly



Mr. Newell

the conscience, in presenting self-evident truth, is unerring. This is seen at once to be untrue; our Lord Jesus Christ told His disciples that "the time cometh, that whosoever killeth you will think that he doeth God service," and this was literally fulfilled when religious zealots stoned the first Christian martyr, Stephen. Their consciences were no doubt at rest, but they were certainly not *unerring*. Obviously, if we want the truth about conscience we will have to go elsewhere than to philosophers.

The second possible approach to our subject is the so-called "dispensational" aspect, and by this term we mean that concept which makes of conscience one of the means of testing man "in respect of obedience to some specific revelation of the will of God." The chief objection to this approach is that it disposes of the matter of conscience by supposing it to have ceased as "a period of time during which man was tested in respect of obedi-

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there are numerous illustrations of its workings there, and a definite reference to it in Isaiah 30:21: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." Indeed, this passage suggests to us very strongly the principal function of conscience in both saved and unsaved men: to provide the means whereby we perceive the will of God.

In the New Testament we find the word thirty-two times, in each case the English translation of a Greek word meaning "to see completely." Its various uses with respect to Christians show that its chief function is to keep us constantly in fellowship with God, by warning us of the approach of sin, just as a good watchdog barks loudly at a would-be intruder. If the warning is ignored and sin is committed, our watchdog (if in a healthy state) immediately becomes a bloodhound, baying at our heels, but to the end and intent that we will acknowledge and confess our sins, so that God will be faithful and righteous to forgive our sins and cleanse us from all unrighteousness.

If you are an unsaved man or woman, your conscience can be depended on for just one thing, and that is to be a constant, subconscious reminder of your responsibility to God as a moral creature. Your thoughts do one or the other of two things, according to Romans 2:15. Up to a certain point, they accuse you of sin and your need to do something about it. But beyond a certain point, after you have turned a continual deaf ear to conscience, it ceases to function as such, and your thoughts no longer *accuse*, but instead *excuse* you—and most of the lost are eager to listen to their lies!

Before salvation a man's conscience is in one of three possible states, according to God's Word. Our primary consideration here is the matter of conscience in the Christian, so we will not spend much time on its unregenerate state. But we should notice that the unsaved man's conscience is said in Titus 1:15 to be *defiled*, so that it is by nature incapable of unerring accuracy in moral decisions. Further, the conscience by nature is said in Hebrews 10:22 to be *evil*, which is a downward step in depravity from that first noted. And finally, in I Timothy 4:2, the lost man's conscience at last becomes "*seared with a hot iron*." When flesh is seared, it becomes insensitive to pain. When the conscience is seared by oft-repeated denial and repudiation of its promptings, it becomes inactive and atrophied. You find the horrible state of such in Romans 1:24, 26, 28, where God is three times said to have *given up* such: "to uncleanness . . . unto vile affections" . . . and finally "over to a reprobate mind." May God forbid that any of you will ever meet such a doom!

Now we come to the phase of conscience which God's Word indicates must be the first step from darkness to light, from the power of Satan to God, that is, a *convicting* conscience. In John 8:9 we read of that group of scribes and Pharisees who had brought to our Lord Jesus the woman taken in adultery, and to whom He had said: "He that is without sin among you, let him first cast a stone at her." And we read that they were "*convicted by*

their own conscience." Conviction is not necessarily conversion, but it is *essential* to conversion, being part of the "goodness of God [that] leadeth to repentance" (Rom. 2:4).

If "repentance toward God" is followed by "faith toward our Lord Jesus Christ" (as Paul insists in Acts 20:21 it must be), conversion takes place, and we find conscience in that condition which Hebrews 9:14 puts before us as the first basic step in its upward growth—a *purged* conscience: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, *purge* your conscience from dead works to serve the living God?"

As we think of the magnitude of this—that our defiled and evil consciences were purged by the precious blood of Christ the instant we were united to Him by saving faith—let us also remember with never-ending praise that God's memory has likewise been purged of those dead works; for Hebrews 10:17 tells us of His own promise that "their sins and iniquities will I remember no more."

We find in Hebrews 10:2 that a purged conscience is also a *pacified* conscience. God says there that "worshippers once purged should have no more conscience [not consciousness] of sins"—of sins that are past. That's why "being justified by faith, we have peace with God through our Lord Jesus Christ."

This is where every Christian life really

begins—with a purged and pacified conscience toward God. From here on the New Testament puts before us a succession of flash-bulb pictures of conscience, indicating a definite upward progression, depending entirely on the exercise, the cultivation, the instant response we give to this voice of God in the soul.

And that brings us to our text, here in the middle of our message—where, perhaps, it can better be appreciated and understood. Defending himself before the Roman governor Felix, in Acts 24:16, the apostle Paul gives us in a few words what someone has called "the spiritual Alps of conscious blessedness": "A conscience void of offense toward God, and toward men." But notice how this state of conscience is attained. Paul says, "Herein do I *exercise* myself, to have always a conscience void of offense toward God, and toward men."

Now there, surely, is a blessed state to be in. Paul says it another way in II Corinthians 4:2: "Commending ourselves to every man's conscience in the sight of God." We dare not question the truth of either statement, since God has kept them on record for nearly two thousand years. But Paul didn't arrive there all at once. He *exercised* himself to that end, and I beseech you to take a good long look at the great champion of justification by faith, literally *working* at this business of keeping his conscience clean

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"Let the earth's remotest bound echo to the blissful sound,
Alleluia, Christ the Lord is risen today." Myslis photo.



Moody at the Fair

By D. W. Cram

Part II—The Work Begins

AS SOON as Mr. Moody arrived at the Bible Institute things began to pop.

He began sending for one and another of the ministers with whom he had been corresponding for the past two years concerning the World's Fair Campaign. These were not only pastors, but religious educators as well; men like Dr. Weidner of Lutheran Theological Seminary—who used to take on one lecture a week at the Institute when I was there in 1892. Dr. Herrick Johnson, of McCormick Theological Seminary, was another. He said Moody knew two things—his Bible and men.

There is no question but that even at the beginning Mr. Moody began to feel the pressure of the campaign. He needed the prayers and the support of every one of these men.

Ministers were called in from downtown Chicago and from as far west as Elgin; from Englewood on the south to Evanston on the north. One by one these men appeared for conferences in Mr.

Moody's room. Among them was John Henry Barrows, pastor of the First Presbyterian Church in downtown Chicago.

As the work of the campaign went on it was evident to those of us on assignment that one of the objects Mr. Moody had in meeting these men was to secure churches where services could be held during the campaign. We found this out when we were sent hither and yon to all parts of the city and suburbs on our assignments.

Speaking of John Henry Barrows, he headed up what was called both the Congress of Religions and the Parliament of Religions, held during the fair in Columbus Hall. This auditorium, built for such gatherings, was located outside of the fair grounds on the lake front not far from the Illinois Central Railroad station.

The Parliament of Religions came in for a lot of criticism on the part of Christian people. Many thought it was an attack on the Bible, and told Mr. Moody so in no uncertain terms. They wanted him to attack it. Mr. Moody said, "No, I am

not going to attack it. I am going to make Jesus Christ so attractive in this World's Fair Campaign that men will turn to Him."

The object of the parliament was to bring one representative of every religion onto one platform and have him tell the good things in his religion. After they had all said their say the leaders were to see if there were any way by which all of this "good" in all religions could be co-ordinated in one religion. It was never done.

Every speech that was made at the parliament was translated into English. Later, the entire proceedings were published verbatim. The whole work consists of several large volumes, printed on fine paper and illustrated by the use of half-tones and wood cuts. It was at that time the highest attainment of the printer's art. Each picture showed the speaker in his native costume. Those of the American ladies showed them in long flowing skirts and tight-laced corsets.

Mr. Moody was very severely criticized in some circles for attending the parliament. His reply to that criticism was blunt and to the point. "I'll preach Christ crucified," he said, "anywhere I can find lost men, on the street, in the open air, in tents or in saloons, in beer gardens or in missions, in theaters or halls, in churches or in the Parliament of Religions."

I remember the day Mr. Moody went to the parliament. He was never a man to go on hearsay. He wanted to see what things looked like first hand.

From the records in Newberry Library in Chicago, I have not been able to find that he made a regular address at the parliament. What he said there, if he said anything, was in a word of testimony to the saving power of Jesus Christ.

I do know what he said to us in the Lecture Room the next day. "Young men," he said "preach Christ. Hold Him up before the world. If I can get a man to think soberly and honestly for fifteen minutes about his eternal destiny, I can get him to turn to Christ. The trouble is, men will not think on their eternal destination."

Contrast the length of time the Parliament of Religions took to say its say in Chicago, with the time Mr. Moody's campaign took. The Parliament of Religions lasted sixteen days. During that time they exhausted everything they could talk about. The World's Fair Campaign lasted 180 days. The Parliament of Religions was held in one building only. The gospel campaign was held in scores of tents and theaters, mission halls and churches. Mr. Moody's campaign, with



Chicago Today. Michigan Avenue, looking north from Wacker Drive. Louis C. Williams photo.

all its preachers and all its singers, hadn't begun to exhaust its message—Christ crucified. It hadn't even begun to plumb "the depths of the riches of love in Christ Jesus."

As to the Parliament of Religions, or any other group undermining the Bible, Mr. Moody said, "It can't be done." Then he would blaze out with Jeremiah 23:29: "Is not my word like . . . a hammer that breaketh the rock in pieces?" "The infidels have been for centuries raising their heads like rocks. The hammer of God's Word has crushed them. Where are they now? They're gone—broken by God's Word; the hammer hasn't been hurt a bit."

Again he would quote: "The grass withereth, the flower fadeth: but the word of our God shall stand forever" (Isa. 40:8). Then, with every ounce of dramatic power at his disposal, he would shout, "You can't destroy the Bible! Accent on destroy. 'It is like a cube! Every time you turn it over it comes right side up!'"

More Interviews

I was standing on the lower stair of the 153 Building the morning after Mr. Moody arrived at the Institute. As soon as Mr. Moody came into the hall he caught a glimpse of Mr. A. F. Gaylord coming out of the office.

"Oh, Gaylord!" he called. "Send someone to tell Dr. Goodwin I want to see him. Tell him to come over right away."

Mr. Gaylord immediately dispatched a messenger—a student—after giving him the necessary carfare. He was always good in remembering about that.

Mr. Moody's friendship with Dr. Goodwin dated back to the early days when Mr. Moody first came to Chicago from Boston. Dr. Goodwin was the pastor of the First Congregational Church on the fashionable West Side.

About three hours after the messenger had been dispatched, a tall man of slender build, dressed in a business suit, came running up the steps into the 153 Building. It was Dr. Goodwin. He went immediately to Mr. Moody's room, and they sat down together to work out the details of a great campaign.

Dr. Goodwin, on some occasion in his church, told that when Mr. Moody returned from England after his first trip he came to him one day and said that the Christian people on the other side had a splendid way of giving what they called Bible readings. Nothing like that had ever before been used in this country, according to Dr. Goodwin. Mr. Moody said, "Christians over there take a topic; then they get a dozen texts or so on that topic. Everyone in the house has a Bible, and the leader gives out the texts to those who will take them. As he calls for the texts to be read, he makes comments on them."

Said Dr. Goodwin, "Mr. Moody gave the first Bible readings he ever gave in America right in this room."

One must not suppose everything was clear sailing for Mr. Moody, even in his splendid enterprise of putting on the World's Fair Campaign. There were some in Chicago who disliked him. But he never paid any attention to that. He

was doing God's work, and he let God take care of his critics.

I was talking to a woman who did not think too well of Mr. Moody. I said to her, "The first thing Mr. Moody did was to send for Dr. Goodwin." With a sneer on her face she replied, "Well, the tables are turned. The time was, when if Mr. Moody wanted to see Dr. Goodwin he would have had to go to him. Now Mr. Moody is popular and Dr. Goodwin goes to Mr. Moody."

"Yes, lady, you are right." Dr. Goodwin was willing to efface self, to go to Mr. Moody, to sit down with him in his room and help to work out plans for the greatest evangelistic campaign that was ever held in the world.

As I remember it, Mr. Sankey arrived in Chicago the day after Mr. Moody. Mr. Moody had arrived on the third of May. When Mr. Sankey came, they went at once to Mr. Moody's room and were in conference until evening.

That night there was a meeting in the Chicago Avenue Church. Mr. Moody spoke and Mr. Sankey sang. After the meeting they both went back to Mr. Moody's room and got down to mapping out the Sunday services which would be coming on.

I was never a regular "man-on-the-door," but like many another student I often helped out when the regular man was called away on an errand. That was the case one evening when a call came from Mr. Moody's room.

"I would like a glass of water," said Mr. Moody.

I went to the kitchen for a clean glass and drew the water from the faucet—it was bad looking stuff.

That was when Chicago was literally drinking sewage. The drainage canal emptying the sewage into the Chicago River had not yet been completed.

By the time I reached Mr. Moody's room there was more than one-sixteenth of an inch of sediment in the bottom of the glass. "My goodness," he said, "I can't drink that stuff."

"I should say not," said Mr. Sankey.

"Leave that glass of water here with me," said Mr. Moody. "I will take that up with Gaylord in the morning."

"What can you do about it?" asked Mr. Sankey.

"I don't know," said Mr. Moody, "but we've got to do something about it. We'll all be dead if we drink that stuff. I'll see Mr. Gaylord in the morning and see if anything can be done about it." Mr. Moody had great faith in Mr. Gaylord, his bookkeeper and head of the office.

I said, "You know, Mr. Moody, you can buy water. It's good, pure, mineral spring water."

"Is that so?" said Mr. Moody. "Where can you get it?"

"At the drug store around the corner."

"Get us some," and he put his hands in his pockets. "I haven't a cent," he said.

Mr. Sankey came to the rescue and handed me a coin.

I went downstairs and had to get another student to relieve me "on-the-door" while I went to the drug store and purchased the water.

Two days after this incident there was a brand new ten-gallon Pasteur filter, with ice compartment to cool the water, installed next to the telephone booth. It was a godsend to us all. Mr. Gaylord had done the trick. Yes, things began to pop after Mr. Moody came.

McNeill Arrives

One of the next men to appear on the scene was John McNeill, who had been pastor of the Regent Square Presbyterian Church in London. He was Mr. Moody's right-hand speaker throughout the entire campaign, the one minister that stayed the entire six months.

How Mr. Moody loved John McNeill! He said to us in the Lecture Room one day when McNeill wasn't there, "I consider that he is the greatest preacher that has crossed my path in many a day. Mr. McNeill was holding meetings in his church in London at the time I was

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"They Crucified Him"

T. O. CHISHOLM

"They crucified Him," God's innocent Son,
"The Light of the world," "Day star from on high";
They pierced Him with nails, they tore Him with thorns,
Then lifted Him up, on Calvary to die.

What anguish of soul, what pain He endured!
He drank to its dregs the cup He was giv'n;
He suffered it all, to atone for our sins,
To bring us to God, to fit us for heav'n.

"They crucified Him" while others stood by,
Beheld Him with cold and curious gaze;
Oh, infinite reach of infinite love
That with such a price our ransom He pays!

"They crucified Him!" 'Twas all they could do;
He triumphed o'er death! He rose from the grave!
He lives that was dead, He dieth no more;
All-glorious Lord! Almighty to save!

The Walk



To Emmaus

By NORTHCOTE DECK, F. R. G. S.

Two of them went that same day to a village called Emmaus—Luke 24:13

THE resurrection morn had come. The first great phase of the Saviour's redemptive work was accomplished, as He paid the price for sin and died as substitute for the many who "should afterward believe on his name." Psalm 22 had been literally and exactly fulfilled according to the plan of God, in all its dreadful details. On the cross God's Son purchased at the cost of His life blood His new name "Jesus: for he shall save his people from their sins." All His life long He had been living in the will of God, that the scriptures might be fulfilled. Yet the greatest fulfillment was on the cross when as the Good Shepherd of Psalm 22 He gave His life for the sheep.

Some great day Psalm 24, the third of this wonderful prophetic trilogy, is to find its supreme fulfillment in triumph when "the King of glory shall come in" (v. 7), and when at last "the earth is the Lord's, and the fullness thereof." Then as Chief Shepherd He will honor and reward each of His blood-bought sheep.

But on the resurrection day, He had other purposes in view. That day of dawning hope, in the successive hours and interviews, He was bent on giving for all time an exposition of how the Great Shepherd (Heb. 13:20), as foretold in Psalm 23, would daily, and ever, and tenderly care for His sheep along their pilgrim journey. We know from the Gospels, His heart of love toward the lost. We understand from the accounts of His resurrection day's interviews His tender and understanding care for His own. "For his name's sake" as Shepherd (Ps. 23:3), all day long He was seeking and satisfying His frightened and fast-scattering sheep. He is bent on doing so today, and just as tenderly!

Let us follow Him then, in Psalm 23, in mind and imagination from earliest morn that day. What interviews He had with one and another! How graciously

in the dawn He dealt with the women's tears and fears, as with His presence and comfort He made them to "lie down in green pastures" (v. 2), as only satisfied sheep will do. Later in the day, somewhere He sought out impetuous Peter for a special and separate interview, and there, in gracious privacy, fulfilled the promise, "He restoreth my soul" (v. 3).

Then, in the late afternoon, while all heaven waited for His return, He journeyed with two sad-hearted folk to Emmaus. The Twenty-third Psalm had promised, "Though I walk through the valley of the shadow of death, I will fear no evil." And so it was that day. For leaving Jerusalem by the Damascus gate, the two disciples had already passed below dread Golgotha, where three days before their Saviour had died, and with Him all their hopes. As they passed below the hill it was indeed "the valley of the shadow" they traversed.

But shortly, according to promise, "Jesus himself drew near and went with them," which soon dissipated their depression, and caused their hearts to burn within them. First He had to use His "rod" upon them, with His "O foolish ones, and slow of heart to believe"; but this was followed by the "staff," the whole staff of bread, as He comforted them and "opened to them in all the scriptures the things concerning himself."

As the day drew to a close, the travelers seemed to come to journey's end, "the village whither they went." Emmaus stands at the head of the valley of Ajalon, and looks down to the distant blue Mediterranean, and the westering sun. There, centuries before, the sun stood still in Joshua's day and a mighty victory was won. In tranquil evening, the Sun of Righteousness stood still with these two wondering followers, and we are given a strange and gracious glimpse of the Saviour's heart.

Here He adopted the same kindly atti-

tude of expectation that is described in the knock on the human heart of Revelation 3:20. There, He might well have demanded admission; at Emmaus He might well have asked for sanctuary from the oncoming night, for "it was toward evening." But no, "He made as though he would have gone further." Blessed make-believe! Strange hesitation! Of course, as once before, "He himself knew what he would do" (John 6:6). But though He has the adoration of myriad angels, He still stoops down and seeks the song of a loving heart; He desires communion with His own, above all. But it must be spontaneous love, and a willing welcome. He desires the invitation to come from us, to the home, to the heart. *He seeks it still!*

Thank God He got it that evening. For "they constrained him, saying, Abide with us." Blessed, wonderful constraint of God by man! The only other time this verb is used it is in similar circumstances when Lydia, the first Christian convert in Europe, constrained the apostle Paul to come into her house (Acts 16:15). Evidently love begets hospitality!

NOW, ON THAT EVER memorable walk to Emmaus, by the evident will of God, the eyes of the two were "holden, that they should not know him." What was the reason? Why were they denied the conscious companionship of the Saviour those precious miles to Emmaus? Was it not that they might at once begin to practice a *walk of faith*, and not of sight? Again, as soon as their eyes were opened, "He vanished out of their sight" (Luke 24:31), certainly not to tantalize them, but to teach them.

Is not the clue to this apparent mystery of their "holden eyes" and the withholden Saviour contained in their testimony: "He was known of them in the breaking

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Trash or Treasure

By Mildred Collier Cook

How one woman has preserved for her home
the silent testimony of old wall mottoes

She seeketh wool and flax, and worketh willingly with her hands . . . She . . . giveth . . . their task to her maidens.—Proverbs 31:13, 15, R.V.

WHY DO YOU THINK my five boys all joined the Navy?" asked the father of a household in one of our Midwestern states.

"Because of the painting which hangs over your mantle," replied the stranger who was being interrogated. The picture of a clipper ship, sails to the wind, gliding over a sunlit sea, was the striking decoration of the room where the two men sat. Daily observation of this masterpiece had determined the career of all five boys and the courses of their lives.

When our minister told this story one Sunday morning, I began to think seriously about the messages of my wall texts and their effect on the character of those who lived with them in by-gone days. Hanging by bright red cords, these decorations dangled at oblique angles from the walls in all the best homes of the past. In spite of washing and ironing, cooking and sewing, mending and baby-tending, our mothers found time to create an atmosphere of inspiration in their homes and made them places of love, appreciation, and comfort.

Even the very young children made their contribution. Our mothers applied psychology in a practical way, for they knew that interest could be stimulated by working with gay colors. They also knew that an impression for good would be made on the subconscious mind while nimble fingers worked the cordial greetings and verses of Scripture to be made into mottoes. Many of us owe much that is worthwhile in our characters to such silent testimonies in the homes of our youth. Perhaps we have denied similar inspiration to our children by banishing

these spiritual reminders from their environment.

Over the door of an antique shop in Washington, D.C., are these words: "The trash of one generation is the treasure of the next." So many of my friends and acquaintances have admitted their disposal of all such spiritual heirlooms, that I am inclined to reverse the sentiment of this quotation to read: "The treasure of the last generation has become the trash of the present."

At many auctions where I have purchased wall texts, the selling price has ranged from ten cents to a dollar. The audience is amazed that anyone desires to take one home, while the auctioneers either ridicule the sentiments expressed therein, or are entirely ignorant of their significance.

Last summer "No Cross, No Crown" was being offered, but because the cross and crown were represented by symbols instead of words, the salesman announced, "Well, folks here is one that says, 'No, No.'" This remark convulsed his audience with laughter, and is a sad commentary on the reaction of the Jazz Age to the finer sentiments of the spirit.

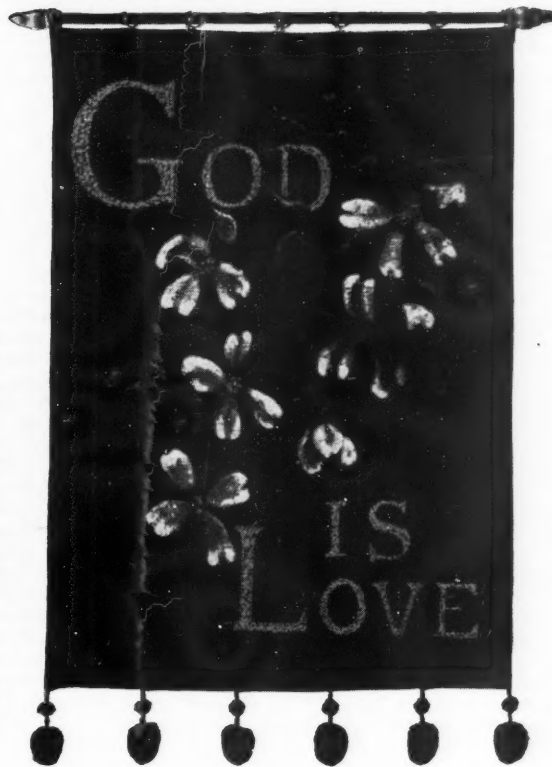
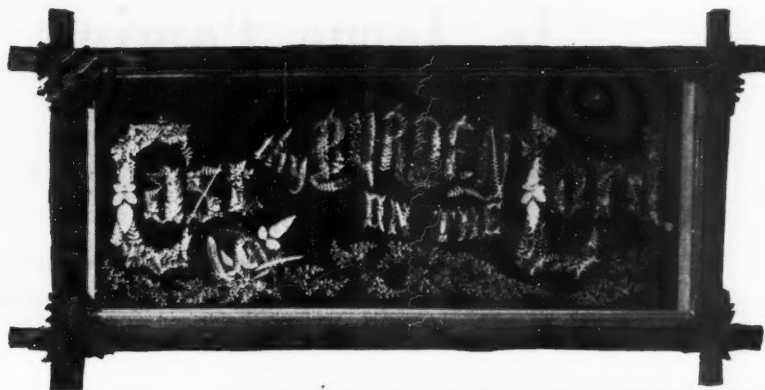
The variety of titles to be found is almost infinite, ranging from the hospitable greeting, "Welcome," to the most sacred passages of Scripture. My own collection, which has no duplicates, numbers thirty-five, while an acquaintance has

acquired eight which are all different.

"Home, Sweet Home," because home meant so much to our parents, is the most easily acquired. What a sense of unity rested on the family which gathered for evening prayer beneath "God Bless Our Home," which ranked second in popularity. Appreciation for parents was engendered by "What Is Home Without a Mother" and its companion, "What Is Home Without a Father," as well as "Honor Thy Father and Thy Mother."

Admonition for the younger generation was administered by "Love One Another" and "Walk in Love." After a bit of argument or impudence, these reminders may have spoken, silently, to the conscience as effectively as the rod, which was not used sparingly in the days when wall

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These are two of the many unique and picturesque mottoes which hang in Mrs. Cook's home in Clinton, Mass.
Carroll E. Bisson photos.

Is Jesus Coming Soon?

By AUGUST VAN RYN

Present-day apostasy is no indication of the Lord's immediate return

THE BIBLE could well be divided into three outstanding divisions with the following headings: The Old Testament—He Is Coming; The Four Gospels—He Has Come; The New Testament Epistles and Revelation—He Is Coming Again.

Many prophecies in the Old Testament Scriptures speak of the first coming of Christ—His birth, His life, His precious death, and His exaltation to the right hand of God. These were all literally fulfilled. There are hundreds of other predictions found in both Testaments which tell of His coming again—a coming yet future.

The Bible makes it clear that the second coming of the Lord Jesus Christ consists of two separate events, divided by the period known as the great tribulation. First, He will come for His Bride, the Church; then, He will come in glory with His own to rule over the earth.

Let us look at a few scriptures which prove the heavenly saints will be caught up before Christ comes to earth to reign.

1. When the Lord speaks of coming for His saints of the present day, as in John 14:3; Philippians 3:20, 21; I Thessalonians 4:13-17, there is no hint that anything whatever has to intervene before He can thus come. In each case His coming is presented as that which may take place at any time. This is distinctly not so in regard to His public coming, for in that connection there are many signs given to indicate when His coming is near.

2. His coming for His own is said to be like the rising of the morning star (Rev. 22:16), while His coming in public is like the rising of the sun (Mal. 4:2). The morning star precedes the sunrising.

3. The rapture is mentioned in I Thessalonians 4, when He comes to catch His Bride home to glory. His coming to judge is referred to in I Thessalonians 5, when sudden destruction falls upon men. Hence in chapter 4 the apostle includes himself among the number who may be living when the Lord comes, for he says *we* which are alive and remain unto the coming of the Lord, while in chapter 5 he says that when *they* shall say peace and safety, then sudden destruction falls upon *them*. Also in chapter 5 he speaks of "times and seasons," which are omitted in chapter 4, for times and seasons do not concern the Christian; he is told to look for the "any moment" coming of his blessed Lord.

4. Christ must come for His Church be-

fore He can come *with* His own. For we are told in Colossians 3:4 that when He shall be manifested, we shall be manifested with Him. At the rapture the believers are taken out and the wicked left on earth, but at the public appearing of Christ the wicked are taken out (see Matt. 13:41, 42) and the believers are left on earth.

By the way, where do those believers come from that are left on earth when Christ at His second coming takes the wicked out, since at the rapture Christ has already taken all believers out of this world? Those who teach that the rapture and the appearing take place at the same time, at the close of the tribulation, have an insoluble dilemma to face. If all believers are taken out at the rapture (and this is clearly stated in I Thess. 4) and there are many believers on the earth at His appearing, as is clearly true, then there simply *must* be a period of time between the rapture and the public appearing to account for the salvation of such believers. The answer is that those latter believers are saved during the tribulation period through the preaching of the gospel of the kingdom by those whom God redeems among the people of Israel, as intimated in Isaiah 66:19 and elsewhere. The situation simply demands this period between the rapture and the appearing.

5. When we turn to Revelation 19 we find that the Bride of Christ is united in marriage to Christ in heaven before He comes to earth to execute judgment on His enemies (vv. 7-21). How did this Bride get to heaven, if she had not been taken there first?

These arguments, and many more that might be adduced, prove that the rapture must come before Christ's coming to reign on the earth. At the rapture Christ takes His Bride home to glory; at His public coming, God will pour out His fiery wrath on rebellious man, and establish Israel as His people on this earth. What bridegroom, if he could prevent it, would permit his bride to go through such times of fearful destruction and doom as will take place during the great tribulation period? Praise His name, our Lord *can* prevent it, and so He will take His Bride home before the fearful wrath of God sweeps over this doomed world.

Now it but remains to prove that a certain length of time elapses between these two comings, and there is abundant proof for this as well in the Word of God. Therefore, the question is: Does the Church pass through the tribulation, or

is she taken out by the Lord Jesus at the rapture, before this awful time of trouble begins?

Will the Church Pass Through the Tribulation?

First of all, let us notice that the tribulation, when spoken of in the Old Testament, has to do with the nation Israel. Such passages as Deuteronomy 4:26-31; Jeremiah 30:4-9; Ezekiel 20:33-38 and Daniel 12:1-4 leave no doubt as to that. In Jeremiah 30 the Spirit of God speaks of the time of Jacob's trouble. Daniel is told that "thy" people shall be delivered in this time of trouble never before seen upon the earth.

The New Testament fully agrees with this by connecting the tribulation with Israel, as the entire context in Matthew 24 clearly demonstrates (also Mark 13:19-24). The word "tribulation" is found five times in the New Testament—once translated "affliction" in Mark 13:19. Each time it is employed only in regard to Israel. In Revelation 7:14 we are definitely told that the 144,000—12,000 of every tribe—are of the nation Israel; and it is they who come out of the great tribulation.

Thus we see that Israel chiefly will be affected by this tribulation. She will be punished by God for her sins and for the awful crime of the rejection and crucifixion of her Messiah. Although it will affect all others who dwell upon the earth (Rev. 3:10), it is always spoken of in direct connection with Israel; never with the Church. The Church is not included among those spoken of as "they that dwell upon the earth."

To make assurance doubly sure, we need only read Revelation 3:10: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." If this were the only passage in the Bible dealing with this subject, it would be quite sufficient to prove that the Church will not go through the tribulation, but there are many more.

Consider it carefully. The Lord does not promise to keep His heavenly saints from the temptation, but from the *hour* of it. That He is referring to the so-called great tribulation is evident, for He tells us that it will come upon *all* the world; and no tribulation has ever come upon all the world at once.

Furthermore, He says that this tribulation will try them that "dwell upon the

earth." That is a significant term, used ten times in the book of Revelation. In 13:8 we find that those that dwell on the earth shall worship the beast; they are the apostates left behind after the Lord has taken His Church home. That term can never be applied to believers, for it states of them that they do not dwell here, for they are strangers and pilgrims. Thus the hour of universal trial is to come only upon the earth-dwellers; not on the Church.

This is further established by the use of the word "wrath," when referring to this same tribulation. Many Old Testament passages speak of the day of tribulation as the day of God's wrath (Isa. 13:9; Zeph. 1:18; 3:8, and many more). That same word is used frequently in the book of Revelation, and always refers to the outpouring of God's judgments in fury during the tribulation period.

Keeping this in mind, note that the believer is definitely assured that he not only shall be exempt from this wrath, but actually shall be taken out of the world before it falls. In I Thessalonians 1:10 we are told that the believer is waiting for God's Son from heaven, the One who delivers him from the wrath to come; and not merely from wrath, but from the wrath that is coming. He takes us away, we are told here, before it falls.

Again, in I Thessalonians 5:9 we read: "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." We all know that the salvation spoken of here is the complete salvation of the believer when his body shall be changed into the likeness of Christ's own body of glory. Many scriptures teach that this takes place at Christ's coming for us. Thus our translation to glory is prior to the outpouring of wrath in the tribulation, according to I Thessalonians 5:9.

Turn further to Romans 5:9, 10. Verse 10 tells us that we have been reconciled by the death of Christ; and now, much more, we shall be saved by His life. Thus we have the past—His death; the present—His life in heaven, as our High Priest; and now (v. 9) we shall be saved from wrath through Him. Here we have the future. First we were reconciled by His death, now He saves us daily by His life (Heb. 7:25); and, says verse 9, in the day to come we shall be saved from wrath through Him.

These several passages, speaking of exemption from the wrath to come, prove that the Church will not pass through the tribulation. This truth of deliverance from God's wrath coming on the earth is illustrated in the case of Enoch. He did not go through the judgment; he was caught up to glory before it fell.

In Revelation 4:4 we see twenty-four elders seated upon thrones, clothed in white raiment and on their heads crowns of gold. Much has been said and written to argue that these elders do not represent the heavenly saints. Personally, I think they do, because I am simple enough to believe what seems so obvious. They are the very ones who sing in chapter 5 of having been redeemed by the blood, and having been made a kingdom of priests to reign over the earth. Be this as it may, one thing is sure: they are seen

"crowned"; and crowns are given only after the coming of the Lord Jesus. Paul definitely states that crowns will not be passed out till the day of Christ (II Tim. 4:8). Therefore in Revelation 4 the rapture must already have taken place, regardless of who the elders represent, for it would be impossible otherwise to see crowned heads in heaven.

The fact that Jews and Gentiles are mentioned and dealt with separately in the book of Revelation is a further proof that the Church is not on earth during that period. For in the Church, Jew and Gentile are merged—they are one body in Christ, while in Revelation they are seen distinct from each other. This cannot be till after the Church is gone.

The same truth is taught in Romans 11. Blindness in part has struck Israel until the fullness of the Gentiles shall have come in, and then all Israel shall be saved; for out of Zion shall come the Deliverer and shall turn away ungodliness from Jacob (Rom. 11:25, etc.).

Should the Church Look for Signs?

If the Church were to go through the tribulation, it would be the most natural thing under the sun to look for signs indicating that that event is nigh. We Christians would then be looking for

signs instead of for the Saviour. We would be using our eyes, instead of walking by faith. And I submit that such is an entirely wrong attitude for the believer in Jesus. The Bible consistently associates signs with the nation of Israel, and faith in the present day of grace. For a believer to look for signs is indication of unbelief.

Our Lord said that an evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but that of the prophet Jonas—in type, the death and resurrection of Christ.

The Jews require a sign, says Paul. "Except ye see signs and wonders, ye will not believe," said our Lord; and again, "It is not for you to know the times or the seasons." "What sign showest thou then," said the unbelieving Jews, "that we may see, and believe thee? What dost thou work?"

My dear fellow believer, all this feverish looking for signs is an indication of the sad spiritual condition of the saints of God. The Lord spoke of signs to the twelve apostles, while at the same time warning them that men would come, deceiving many by false signs and wonders; but after His cross He told them that they should not be concerned about times or seasons. The Lord Jesus did miracles

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John, the Beloved

RUTH MARGARET GIBBS

I run with Simon Peter to the tomb,
Feel, as a dream, the racing wind go by,
The muttered doubts, the chilling blight of gloom;
And still there rings within my ears a cry
Born of a whisper that the women made:
"The place is empty where our Lord was laid!"

Was not His death upon a cross enough?
The gaping crowds that waited on the crest,
The sneering, mocking soldiers and their rough
And hooting blasphemy . . . ? Can He not rest,
Can He not sleep, forget the world of men . . . ?
What mean the strange and idle tales, then?

My feet have outrun Simon; here before
The sepulcher I stand on blessed earth
That holds the kingdom and the King, and more—
The promises of our Messiah's birth!
Oh, heart that labors, if I could but place
My head upon His bosom, see His face.

Now Simon's shadow darkens all the tomb;
He enters weeping; I can share his tears . . .
To find the linens lying in the room
As they were wrapped will put away my fears.
Stoop, burdened shoulders, I must look and prove;
Bow down, my soul, in grief before His love.

My eyes run rivers down; they cannot see.
My sandals move beyond the arch of stone . . .
But, lo, the Master is not . . . can it be
We stand within the sepulcher alone . . . ?
Or do I dream, or am I one gone mad
With fancies like the whispering women had?

He is not here! And yet the linens lie
The place He lay as though they hold Him fast.
He is not here! What miracle, what sign
Is this that tells of death and terror past . . . ?
Look up, my soul, and faith take root and grow:
My Lord and Saviour lives! I know . . . I know.



TIPS to Choirmasters

By GEORGE S. SCHULER

EASTER, a time of great expectation and rejoicing, comes at a season when birds return with their wordless melodies, bulbs and plants awaken from their winter's sleep, animals come out of hibernation, and the air begins to mellow with unexplained freshness. It seems that music is on every hand and at every turn of the road.

Music is, perhaps, the greatest medium by which audible rejoicing may be registered. There is no limitation in this regard, for rich and poor, educated or unlearned have the same medium of expression. Some think new garments express joy and gladness and optimism. If such were the case, a few would find themselves at a disadvantage, for new garments are dependent on a balance in the bank account.

To the Christian, who has experienced a personal resurrection from the dead (the new birth), the significance of Easter comes with much inward and lasting joy.

In our places of worship, choirs strain every musical ability, in combination with others, to make the day a musical success. Many persons, strangers to churchgoing, would never miss an Easter service no matter how inclement the day. With that one attendance they seem to satisfy their sense of duty and respectability for another year. But to those who have learned of the resurrection experientially, one service a year cannot be imagined.

At this time of the year, numerous choral societies render appropriate ora-

torios from the pen of the masters, to packed auditoriums. For these performances the pick of soloists are engaged. It is known of one such soloist, who is in great demand for the singing of Handel's *Messiah*, that he sings his best when under the influence of liquor. What a sad acknowledgment of a fact. Too many professional soloists engaged for oratorio singing have little or no religious experience. When choosing soloists, be careful to check on their spiritual background, otherwise there will be music without the blessing of the Holy Spirit.

When you, as a choir singer, are preparing your part for the Easter service, and when the choir is in the act of singing the prepared music, see to it that both music and text are the personal expression of an inborn attitude to Him of whom you are singing. Yours will be a lasting reward of blessing from the One of whom and to whom you are singing. You will go to your home knowing you have glorified your Lord, even though some about you may have sung only as an expression of art or out of duty.

Mr. Choir Leader, remember it is not the difficult and technical Easter music which is most acceptable; music in the easier grades are equally enjoyable. Your group of singers may be unable, vocally and musically, to render the classics. If this is your case, make the most of those simple and yet beautiful selections, of which there are many. Singing these less classical selections artfully and with a

spiritual touch will be a means of blessing to the hearers, be the church a large or small one.

If you attempt to sing one of the heavy classics with just the ordinary run of choir singers, you may be embarrassed to such an extent as to make null and void the meaning of the whole Easter service. Avoid having your listeners feel sorry for you because you chose for your choir music beyond their ability to sing acceptably. Your listeners should enjoy the service even though the music is written in the simpler grades. As to its heavenly reception, you may be assured that the One of whom you are singing will be pleased to receive your little when given in sincerity. Remember the widow and her mite? She gave *more* from her very *little* than others gave from their much.

Make Easter an everyday occurrence; make the Easter music an integral part of your daily worship.

PRAYER

It is no loss of time to pray. Many think it chiefly or wholly lost time. They are so full of business, they say, and assume that prayer will spoil their business. I tell you that your business, if it be of such sort as ought to be done at all, will go all the better for much prayer.

Are you studying? It is no loss of time to pray, as I know very well by my own experience. If I am to preach, with only two hours for preparation, I give one hour to prayer.—Charles G. Finney.

Stubborn Men of Our Time

By R. A. LAMB

IF I WERE asked to select a single verse of Scripture that might serve as a torch to light the eternal fires of a world-shaking, God-sent revival among us lukewarm Christians, I would not take time to blink an eye before answering, "John 11:35."

Why? Well, Jesus wept because He loved Lazarus, loved him with that heaven-born love which conquers all—even death and sin and cold hearts, yea, even the very old devil himself.

In this sin-sick world of super-emotional restraint, to expect a widespread outbreak of Christian leaders weeping for the lost would be about the same as expecting a farmer's turnip patch to become a blood bank for the Red Cross.

But getting blood out of a turnip is not impossible with God; therefore let us continue to pray that on one bright and golden morning He shall renew within us a right spirit. Then shall we experience again that love of Christ which in the long ago surged in a hot torrent through our hearts and made us weep for joy. Then, too, we shall cringe and shake and fall prostrate at His feet and cry out for mercy, conscious of the terrible truth that through the long years most of us have not shed a single tear over those lost ones for whom He wept so bitterly.

Oh, yes, I know well enough that many of our best spiritual leaders are just about moving heaven and earth in their attempt to bring about a genuine awakening of those millions of believers whose snores of unconcern can never attract the unsaved, but merely serve instead to repel them with exceeding speed away from this form of "life." But how many of these preachers and teachers and professors and evangelists have tried the hot-tear method of waking up their sheep? Or is it true that the majority of our well-meaning undershepherds are still making ill use of the old and proverbial pitcher of cold water?

On that black night of His betrayal, there in the quiet place which was named Gethsemane, Jesus might well have used "cold water" to awaken Peter, James and John. Certainly, under far less trying circumstances, many of us would, at least, feel like throwing pitcher, water and all. But the Master had a better way. After coming back the third time and softly bidding them to sleep on, Jesus at last returned and roused them gently with a voice so filled with love and agony and tears, there could not possibly be a single trace of anger.

Yes, Jesus wept.

And many of His hot tears must have dropped into the very heart of that big, rough and quick-tempered Peter, because during that very same night, after following Jesus afar off, his cold heart thawed out at last, and thinking over how he had

cursed and sworn and denied his Lord, the blunt and sea-toughened fisherman broke down and cried like a baby.

This man Peter was not unlike millions of stubborn men of our time, who can never be driven with a rod of iron, but can easily be led with a cord of love.

A heart that has never been broken isn't much good to anybody except a medical student and the devil. But not many hearts are broken by preachers that have no better method than beating the air with their fists and breathing out "righteous indignation."

Don't you pay any attention to me, but go right on with your snorting and belching like a mad bull. If you make enough noise, that napping brother over there in the corner might be disturbed enough to straighten up his head for a minute or two. But you won't ever be able to really warm his heart or convert a sinner by such methods. You must love them, and if necessary become a fool for Christ and weep over them.

Along about now, I seem to hear a voice saying, "What's the matter with that fellow, haven't we got enough sad and sanctimonious Christians sitting in our pews, without having our ministers stand in the pulpit and cry?"

Well, I guess I had better hasten to explain to some that I'm really talking more about that feeling of love in the heart which produces tears, rather than the actual tears. In other words, I'm talking about that wonderful, Christlike condition of a man's heart that is indicated when he casts aside every last vestige of cold-hearted self-restraint and yields himself completely to that God-given feeling of love.

It was this kind of love that caused John to lean on Jesus' bosom; Ruth to say to Naomi, "Where thou diest will I die"; Jeremiah to weep all the day long; Abraham to offer up his son Isaac; Stephen to cry, "Lord, lay not this sin to their charge"; Livingstone to gladly forsake civilization and die a missionary in Africa; Martin Luther to turn from his wrathful exposure of Roman Catholic corruption and write with divine tenderness, "Away in a manger, no crib for a bed, the little Lord Jesus laid down His sweet head"; the great Paul to demand, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13).

TO BE SURE, all revivals must come from God; there is no other way. But it would seem that the long time between great revivals is caused by our failure to meet certain heart conditions such as those at Pentecost.

First, they had a great leader, Peter, whose heart had been broken and cleansed and was now completely yielded and ready to receive the Holy Spirit. Second, all the little group of "about an hundred and twenty" continued with *one accord* in prayer and supplication. Third, as soon as they became filled with the Holy Spirit they all rushed out into the streets of Jerusalem and began to preach with such tremendous fervor and power that the people mocked them and said they were full of new wine. (God grant some of us just one more long drink of that marvelous "new wine.")

Let me proceed very humbly to give you my idea of that kind of heart which might find favor in the sight of God and serve Him even as Peter, Paul, Spurgeon, Moody and Sunday served Him.

The outer appearance of our man with "the heart" will, of course, count for naught. He may be tender and shy and nervous and small like Jeremiah, or short and fat and forceful like Moody. He may be big, blunt and blustery like Peter, or timid and gentle and loving like John. He may be polished and educated like Paul, or uncouth and unlettered like John the Baptist. He may be as jumpy and informal as Billy Sunday, or as calm and formal as an English bishop. He may be shoemaker or scientist, cowboy or cab driver, in the pulpit or in the pew, teacher, missionary or professor. The type of outside wrapper is not important at all, "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

First of all, the heart which is to be the earthly starting place for God's revival must, indeed, "be perfect with the Lord." It must be a heart that has met Jesus on the Damascus road, has been transformed by the power of the Holy Spirit into a vessel chosen for His use and is constantly asking, "Lord, what wilt thou have me to do?"

It must be a heart that is humble enough to wash feet, to turn the other cheek, and fall in the dust of the road. It must be a heart that is able to suffer long like Job, yet fall upon the ground and worship God, saying, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

It must be a heart with the faith of Abraham and of Stephen; a heart that will bear up under the trials and tribulations of wandering in the desert, and come out with that peace which passes all understanding. It must be a heart akin to that one of whom God gave testimony and said, "I have found David, the son of Jesse, a man after mine own heart, which shall fulfill all my will" (Acts 13:22).

Do you say it is impossible to find such a heart? Well, I agree that it is impossible as far as man is concerned. Only the Spirit of the living God is able to look deep into the human heart and say whether or not it is a chosen vessel unto the Lord. But you and I are permitted to look on the outer appearance, and if we see there the telltale sign of the tear, need we probe deeper or continue in doubt as to the presence of love in that heart? Paul makes this fact clear enough: "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you" (II Cor. 2:4).

BELOVED, HAVE YOU shed many tears of late? At some time in your life you have doubtless cried until there were no more tears, over some loved one who left you behind for a little while to be with Him forever. Your tears were the unspoken words that bid farewell to a son as he went bravely off to war. You have wept without shame when your dog or cat had to be put to sleep, and rightly so. You have even cried at the sight of a little dead bird whose cheery song will be heard no more, and again I say rightly so.

But, dear Christian, what about those unsaved ones with whom you live and work and play and pray, have you no love or tears for them? Would not an ocean of tears be yet a small price for you to pay in order to turn one soul away from eternal torment? I shall hope that you have loved the lost unto tears and that

your heart is the very one we are seeking.

Concerning the possibility of an early revival, I am more than optimistic, for I have recently observed or heard about a number of those telltale tears. Indeed, among His own there are many hearts which I would choose and mark as the possible starting place for a revival, because they have indicated by their tears that His kind of love has made them weep over the sleeping and the lost, without thought of shame.

Perhaps you are one of many pastors with more than the usual number of difficult problems in your church. You have tried shouting, pleading, demanding, threatening, coercion and contests and campaigns, none of which have solved a single problem or brought in one new member. But have you ever put your arms about that stubborn deacon's shoulders? Have you tried love and tears, instead of scolding and pricking and prodding? It may be that I Corinthians 13 was written just to help you with your work.

Perhaps you are a Christian mother or father and your dear ones are a burden on your heart because they will not accept our Saviour, or they have accepted Him in their minds only and are still dead in sin, having not yet been truly born again. You also have tried just about everything, including praising, promising, preaching and praying. Well, let me ask you, have you yet taken your husband or wife, or boy or girl, away to your own quiet corner and talked to him or her with tears of love in your eyes? If not, will you do so today, or will you continue to suffer

with that tight, little band about your heart because you will not yield to that wondrous first fruit of the Spirit—love?

You and I can thoroughly examine our own hearts. And we can look round about us for the sign of the tear, well knowing that when we see men in high places cast aside their pride and dignity and degrees, and let the warm love of Christ so flood their hearts that they break down and weep—yes, dear friend, right out in public—over the sleeping, and the lost, and the empty pews, God's own revival will not be long in coming.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5, 6).

"Jesus wept.

"Then said the Jews, Behold how he loved him!"

The Walk to Emmaus

[Continued from page 556]

of bread"? How did they know Him so quickly then? Cleopas was His uncle by marriage, and probably the other was Cleopas' wife, the sister of Mary, the mother of our Lord. So Cleopas must often have heard that voice which "spake as never man spake," and often touched the Saviour's hands that were presently stretched out to take the loaf that evening.

But those hands were now tell-tale hands. They told so eloquently a wondrous tale of redemption by suffering. For the scarce healed wounds, shown a week later to doubting Thomas, must have told their tale, and revealed their Lord in the quiet and charm and wonder of that privileged evening meal! Their eyes must have been "holden" by divine intention and intervention; they were suddenly opened by the same. For that rushing, breathless revelation of Himself came in "the breaking of bread" by the wounded hands. This is surely a prophecy and promise of the same intimate revelation of Himself, intended whenever we eat the Lord's supper.

At that memorable evening meal, Host and guest soon get strangely mixed. They had asked Him, they provided the food and probably paid for it. Yet He took the bread, their bread. He certainly provided the blessing; He must do so still. In like manner, each Lord's Day human hands may lay the loaf on the table, the Lord's table. Human lips still "give thanks" for the bread. But divine love takes the loaf and invests it with eternal meaning, and endues it with eternal blessing.

Blest supper indeed! Blest Saviour! Well may we cry with Bunyan's pilgrim: "Blest cross! Blest sepulcher! Blest rather be

The One who there was put to shame for me."

Faith is the root of all blessings. Believe, and you shall be saved; believe, and you must needs be satisfied; believe, and you cannot but be comforted and happy.—Jeremy Taylor.



Faith Tested

By G. Coleman Luck, Th. D.

An Exposition on the Book of James

ONE OF the New Testament epistles which is least known and studied by evangelical Christians is that of James. Great stress has been laid on the Pauline writings (and rightly so), but it should be remembered that the other New Testament books are likewise of real value. Indeed, it seems that James fills a pressing modern need more fully than does any other portion of the New Testament.

There has been some disparagement of James because of a misunderstanding of the true motive and purpose. It is well known that Luther considered it "an epistle of straw, and destitute of evangelical character." This is dangerous ground on which to stand. If one book of the Bible is to be rejected because of personal dislike and lack of understanding, where will the process end? The seed of later German rationalism is to be detected in this arbitrary statement of a great Christian who otherwise honored and exalted God's Word. Luther fancied that he saw a conflict between James and Paul, and in his zeal to exalt justification by faith alone, he made this rash statement.

But rightly understood, it will be clearly seen that there is not the shadow of a disagreement between James and Paul. In the first place, the Epistle of James, as scholars generally agree, is probably the earliest book of the entire New Testament, and was written some years before Paul's great Epistle to the Romans. Thus it could hardly be construed as an "answer" to Paul's magnificent dissertation on justification by faith.

In the second place, a careful study of this book reveals that James is dealing with an entirely different realm or aspect of the Christian life from that which Paul emphasizes. Paul deals primarily with the doctrine of *justification before God*, which comes not at all through works, but entirely through faith in Christ and His atoning death. James, on the other hand, is dealing primarily with *justification before men*. He is not disparaging a true heart faith, but rather is emphasizing the fact that such a faith should result in an outward life of piety and "good works." Only through these outward signs can men around us "see" our faith. In brief, James is dealing with the practical Christian life as it should be lived before the world—consequently his message is of perpetual importance.

The following cogent statement from

Dr. Luck became a member of the faculty of Moody Bible Institute of Chicago in 1947, following a pastoral ministry with the Presbyterian Church of Tonkawa, Okla.

April, 1949



Dr. Luck

Dr. D. A. Hayes in the *International Standard Bible Encyclopedia* well demonstrates the applicability of James to modern life:

There are those who talk holiness and are hypocrites; those who make profession of perfect love and yet cannot live peaceably with their brethren; those who are full of pious phraseology but fail in practical philanthropy. This epistle was written for them. It may not give them much comfort, but it ought to give them much profit. The mysticism which contents itself with pious frames and phrases, and comes short in actual sacrifice and devoted service, will find its antidote here. The antinomianism that professes great confidence in free grace, but does not recognize the necessity for corresponding purity of life, needs to ponder the practical wisdom of this epistle. The quietists who are satisfied to sit and sing themselves away to everlasting bliss ought to read this epistle until they catch its bugle note of inspiration to present activity and continuous good deeds. All who are long on theory and short on practice ought to steep themselves in the spirit of James; and since there are such people in every community and in every age, the message of the epistle will never grow old.

Dr. C. I. Scofield writes: "Perhaps there was never a time when the testimony of James, rightly understood, had a more necessary application than now."

JAMES, THE HUMAN AUTHOR of this epistle, is an interesting though little known character of the New Testament.

He should be carefully distinguished from several other men of the same name.

This James is called "the Lord's brother" by Paul (Gal. 1:19), being the son of Joseph and Mary, and thus, according to the flesh, a half brother of our Lord. In Matthew 13:55 he is mentioned first in a group of four brethren of Christ, and thus was apparently the eldest son of Joseph and Mary.

Before the death of Christ, he was apparently not a believer in Jesus, for we are told in John 7:5 that "neither did his brethren believe in him." After seeing the death and resurrection of our Lord, however, he became a firm believer, with the other brethren, and was a participant in the prayer meeting which took place between the ascension and Pentecost (Acts 1:14). He soon rose to a place of prominence in the Jerusalem church, and at the time of the great council of Acts 15 was the recognized leader of that church. Paul speaks of him as a "pillar of the church" and the director of its activities (Gal. 2:9, 12).

James was a pious, devout man of sterling Christian character, who truly lived the doctrine he preached. Hegesippus (an early church historian who wrote about A.D. 175-189) speaks of him in the highest terms, particularly as a man of prayer. He says that James abstained from wine and strong drink, as well as from flesh, and that he lived a holy life. He alone was permitted to enter the holy place in the temple by the priests, and he was frequently found there interceding for the people. He prayed so much that his knees became hard and calloused like a camel's knees. He was faithful in the temple worship and had the confidence and respect of all the Jews, both Christians and non-Christians. It can easily be seen why he was called "James the Just."

Josephus (A.D. 37-95), the great Jewish historian, indicates that James was stoned to death at the order of the high priest, Ananus. This act brought a storm of protest from the most equitable citizens, so that Ananus was deposed after only three months in office. "There would seem to have been quite a widespread conviction among both the Christians and Jews that the afflictions which fell upon the holy city and the chosen people in the following years were in part a visitation because of the great crime of the murder of this just man" (Hayes, in the *International Standard Bible Encyclopedia*).

The details of James' martyrdom are [Continued on page 606]

HOW TO BE HAPPY . . .

Though Married!

By Horace A. Larsen, Th.D.

THE sad truth is simply this, that evidence reveals an alarming percentage of married people to be very unhappy. Some become so miserable that they break the contract and try to live alone again. Of course they do not find real happiness in a return to single life, because in the natural normal pattern of life we were made to be married. The whole thing is quite a situation and there are definite reasons for it.

You may not like my title, "How to Be Happy Though Married"—I don't like it either, but it expresses the way the pastors and counselors sometimes feel when the steady parade of human woes reveals the fact that something terribly wrong is happening to modern marriage. My own experience reveals that about 30 per cent of all the Christian people who have asked for my counsel were not happy in their married life.

An ounce of prevention is worth considerably more than a pound of cure when it involves marriage. Marriage to a pastor is not merely an institution. To him it means humanity, real people seeking for life's greatest satisfaction and often finding the way hard.

Everyone of us has a stake in the happiness and success of marriage, the well-being of which affects the individual, the family, the church, the nation and the world.

Perhaps you were shocked a bit to hear a routine radio news report in which, among the items pertaining to the close of the book we called 1948, it was announced that a city in one of our mid-western states had issued about 1,600 marriage licenses during the year, only to find that they had also granted exactly the same number of divorces! You see, each divorce meant that some people were not happy though married.

Let us not despair of Christian marriage, for though we are in great need of more intelligence and co-operation in the venture, lest the way of the world spoil the sound Christian home, it can be noted that only one divorce out of 100 marriages is recorded for professing Christians who are church members. This one amazing fact shows the inherent stability of religion.

COUNSELORS ASK a lot of questions, for it is essential to find the basic reasons for our behavior. Out of such experiences we glean some very concrete reasons why happiness departs from

many in marriage. Perhaps the first is that some have been unhappy before they got married, and so did not bring clear vision and honest motives to this delicate relationship.

We have a lot of problem people in our world today. There are 25,000 psychiatrists in the United States who are registered, perhaps as many that are not. Most of them have a long waiting list.

When people with deep-seated personality problems enter marriage, they often succeed in creating a larger problem. In pre-marital counseling, the question is not, "Are you old enough to get married?" but, "Are you mature enough for marriage?" for in this we have a second reason for unhappiness in marriage.

The very nature of marriage demands a desire to share with another all that life means. "For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh" (Mark 10:7, 8). Elliot Porter says that marriage is "the hunger of normal men and women for deep and love satisfying fellowship," and adds, "and the desire to find certain enduring loyalties" (*Looking Forward to Marriage*, p. 4). The self-centered person is not ready for marriage, for the "slave and master" conception of marriage is a relic of past ages.

Marriage should wait until the individual is willing to bring the entire personality into this "fellowship." Much of married life is a fellowship—a deep sharing of self with another in the finest of friendships. To call marriage a friendship and a fellowship does not lower its greatness, but lifts it above sentimentalism into the realm of living out a workable experience energized by the self-effacing power of love.

Gypsylike living and loving must be out of the heart before we are ready for marriage. The "enduring loyalties" must spell out home, children, loved ones and God. For these values we must give all, before we can receive their benefits.

Earl Rudesill is the author of a helpful booklet on "Christian Family Life" in which he gives some of the immature reasons why some marry (pp. 1, 2). Among them he lists: "the business arrangement type"—"the marriage of financial advantage, security or promotion." Some enter marriage under the powerful drive of the sex instinct, and of course lacking Christian grace and understanding, such marriages fail. The

"romantic marriage" is apt to burst, since it takes more manhood than the possession of some halfback's handsomeness or the screen star's glamor to endure the tests of time.

Let us list a few additional reasons for failure. Perhaps you may recall instances where such has been the case—where an escape from home conditions hastened marriage, or spite was the motive, or even a dare became the springboard to matrimony. Because so much is involved in true marriage, none of these is worthy of the Christian.

Often the failure of marriage is the cause of one, not both, of the mates, yet so "bound in the bundle of life" are its partners, that the innocent suffers with the guilty. The crushing of a fine soul by indignities that only a wife or husband can inflict is commonplace in the breakdown of marriages like these.

Protestants hesitate to overstep their tradition of tolerance, but every pastor could give ample testimony to the unhappiness that attends the so-called "mixed marriage." The nature of marriage calls for a unity of spirit as well as a working partnership, and it is quite improbable for an evangelical Christian to be happy with a partner of any other persuasion. Young people are often thoughtless about consequences until caught in the urge to love and be loved, and often entertaining the illusion that this may be a "last opportunity to marry," the marriage takes place. Most of the time it is the Protestant who "signs the covenant," and later pays for it in regrets. Compromise usually cancels out what essential religion is on either side before marriage, and the institution of marriage is carried on in a spiritual vacuum.

The ship of romance is often wrecked on the rocks of realism. Clothing the partner in garments of a Prince Charming or a Princess Desirable does not make one so. Sober thought should be given by those facing marriage to the real qualities of the prospective partner, for marriage will sooner or later reveal the true personality, whether small, self-centered, mean, or kindly, self-effacing and true. Seldom does one partner change the other. Let us hope that God will grant us to see ourselves as we truly are, for if we are not playing the role in sincerity, it must be an act of our own that will effect the change.

One last observation should be made before we turn to the positive side of [Continued on page 594]



Haste We to Galilee

Easter Song

Gaylord DuBois

Bitterly the Magdalen
Wept beside the tomb.
Suddenly a radiance
Filled the empty room.

Lo, in shining raiment,
Where had lain the dead,
Sat two holy angels,
At the foot and head!

*"Woman, why weepest thou?
Three days are sped.
Seek'st thou the living
Among the dead?"*

*"Sirs, they have carried
My Lord away.
Where have they laid Him?
Tell me, I pray!"*

Dim lay the morning light
On all around;
Tear-dimmed was Mary's sight,
Bent on the ground.

Softly a footstep fell;
Magdalen turned . . .
Stay! Could the gardener tell,
Could he have learned—?

*"Sir! Hast thou borne Him hence?
Oh—let me know!
That I may take Him thence,
That I may go . . ."*

*"Woman, why weepest thou?
See! It is I!
Mary——"*

*"——Rabboni!
Oh, Adonai!"*

*"Nay, Mary, hold Me not!
Others must see;
Bid all my brethren haste
To Galilee . . ."*

Laughing through joyous tears,
Swiftly she sped
Unto the twelve who mourned
Him that was dead . . .

*"Brethren! The Master lives!
Yea, with these eyes
I have beheld His face.
Brethren, arise!"*

*"Follow to Galilee—
There shall ye see
Him who was crucified,
Pierced on the tree;"*

*"For God hath raised Him up
As was foretold,
And I have heard His voice,
Sweet, as of old!"*

.

(All)

Glory to God on high,
And to His Son!
Haste we to Galilee
Where He hath gone!

Haste we to worship Him,
Risen again—
Hail Him the Lord of life,
Saviour of men!

.

Alleluiah!

Alleluiah!

Alleluiah!



Good Friday at Old Ukta [Continued from page 547]

on the earth: "O Lord, these forty-three years I have been tolling the bell for You, for my good Saviour, at every service. But today, Lord Jesus, give me new strength. Once again I will toll today—I will toll the peace of Golgotha into every heart!" And Father Stopka pulls the rope of both the bells. "Come, you painful, starving ones, do come to Golgotha today!"

For many weeks the bells had been silent. Astonished, excited people hear the familiar old sound. "Can you believe it? May there be a service today?" Timidly, slowly, frightened by the war, they come from all sides. Some of them are afraid and do not venture to come. Sound the bell, Father Stopka, do sound it more and more loudly; they shall come, all of them! No one wears a Sunday dress, but all of them suffer pain and woe in their souls, all of them are thirsting for God and looking for their Saviour Jesus.

Brother Gottlieb is standing at the door of the church: "Come and pray, you mournful, sad, poor ones. Come to God, you sinful ones; Jesus Himself wants to call on you today!"

Sound, Father Stopka, sound the bell—all of them shall come. And slowly the church begins to fill.

Brother Gottlieb steps forward to the altar through the crying people, holy, earnestly. They are so urgently needing comfort. Brother Gottlieb kneels down and prays. The women are sobbing by themselves—all men must weep.

Gottlieb announces a hymn and begins singing:

"Out of deep need—"

Brother Gottlieb, why is your voice trembling? Why is your whole body trembling? Be strong—today you shall pasture Jesu' flock! And the parish sings:

"Out of deep need—"

Such a dreadful need is shaking all of them, such deep, awful, heart-rending misery. Then all of them, the women and the broken men, begin sobbing, weeping, crying—

"Out of deep need I cry to Thee—"

They leave the benches, kneel, fall on their foreheads, lie on the earth:

"Out of deep need I cry to Thee!"

Desperately they lift their arms to heaven, groaning, crying, lamenting:

"O Lord, listen to my crying!"

Never before had a parish cried this hymn to God out of the bottom of their hearts, thrown into the deepest hell by Satan, as the godly ones did on that Good Friday in 1945 at Old Ukta. Almost a quarter of an hour they lay on the earth weeping, crying and wringing their hands to heaven. Then slowly peace came into their hearts.

"And if it lasts until the night—"

"And the sun was darkened and there was darkness over all the earth," so tells the gospel of Good Friday—and such darkness was in the hearts of the people of Old Ukta too.

"And if it lasts until the night and again until the morning—"

Brother Gottlieb, show Jesu' sheep how morning is dawning! They had fin-

ished singing. Gottlieb takes the heavy Holy Bible off the altar and reads—and all are prepared to let the balsam of God's Word pour into their hearts, torn by deep wounds. Gottlieb reads the psalm:

"Out of the depths have I cried unto thee, O Lord—"

Then out of the women's hearts once more the cry is coming—they are shaking, trembling, all shame is once more remembered; all mighty, awful horror; all loneliness of the widows; all deep woe of the small children. Once more their pains cry to heaven, once more they throw themselves down on the earth, groaning, lamenting—until quite slowly Gottlieb's voice, the voice of their good shepherd, is calming them:

"My soul waiteth for the Lord . . . let Israel hope in the Lord: for with the Lord there is mercy—and he shall redeem Israel . . ."

Brother Gottlieb comforts the parish stirred by misery. Jesu invisibly walks through the church to Brother Gottlieb and gives him the shepherd's staff, that he may safely lead Jesu' flock beside the still waters . . . And quickly when passing by, Jesus lays His hands, once pierced by nails, here and there on the weary head of a child, of a widow, of a despair-

ing man. Wonderfully comforted, they leave God's house and go home to their poor houses.

Brother Gottlieb led and comforted well on Easter Sunday, and then for a whole year. He admonished the sinful ones and led to the churchyard those returning to their heavenly home, until another parson came to Old Ukta, to whom Gottlieb could give the shepherd's staff that Jesus Himself had given to him at the altar on Good Friday.

And Father Stopka has tolled the bells on many a Sunday morning—I think he is tolling them still to this day. *Sound, Father Stopka, do sound peace, comfort and joyfulness into all hearts in Old Ukta, until you yourself, you faithful, righteous servant, by an eternal tolling will be called home.*

ALIVE FOR EVERMORE

The only Christ that many professed Christians know is the historic Christ—the Christ who lived centuries ago and died on Calvary, an atoning sacrifice for sin. But we need to know something further than that, if we are to be like Him: we need to know a living Christ, a Christ who not only arose and ascended to the right hand of the Father, but who has come down to earth again and dwells in us, the hope of glory.—R. A. Torrey.

Songs of Zion That We Won't Sing in Glory

By E. Edmunds

How many of the Church's familiar hymns will have become obsolete when the Church militant has entered into glory as the Church triumphant!

"Rock of Ages" will no longer be sung, for there will be no need of a double cure for sin. The saints will suffer no more from that or any other disease. The first verse of "I lay my sins on Jesus" will be out of date for the same reason, as well as the other verses, because God's children will never again experience grief, burdens, cares, sorrows, weariness and longings.

"Nearer, my God, to Thee" will be meaningless where God Himself is with His servants and where they see His face.

Possibly some of the old Christmas hymns and carols will be sung, but no advent hymns. Who would want to sing of an absent, though coming Lord, when He has returned and claimed His own?

Keble's hymn,

*"New every morning is the love
Our awakening and uprising prove,"*

will be entirely out of place, for there shall be no night there. The same applies to all other morning and evening hymns.

Horatius Bonar's hymn "Thy way not mine, O Lord," and Charlotte Elliott's "My God, my Father, while I stray," with its refrain, "Thy will be done," will be impossible to use when His will and the

singer's are already one, even though Miss Elliott concluded her hymn with the words, "Till sing upon a happier shore, Thy will be done."

If the songs about heaven once sung on earth are remembered at all, surely it will be with a quiet smile at their inadequacy.

What then will the glorified sing? Songs of praise! The two new songs mentioned in Revelation 5 and 14 are ascriptions of praise to our blessed Lord and Saviour. J. M. Sloan once said, "It is well to notice that when we draw the closest to God, it is not in the exercise of prayer we do so. We draw nearer still in praise, for praise is the eternal and supreme employment of the perfected in heaven."

It is good to have rehearsals now. Let the blood-bought and the Spirit-filled speak to themselves in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord. Let the redeemed of the Lord say so, when they give thanks to the Lord, whose mercy endureth forever.

Let the small singers also sing with glee. How sweet the praise of children was to Christ when He was on the earth! He called it "perfected praise." When the little voices, perhaps not all in tune, sing so lustily, "Praise Him, Praise Him, all ye little children! He is love! He is love!" to some ears it sounds as though the singers and their song belong to heaven already.

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Evangelism

News of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state, and dates of the meeting.

★

FULLER Evangelistic Foundation, Department of Evangelism, reports that fifteen men are actively engaged in the evangelistic and Bible conference ministry of the Foundation. During 1948 185 evangelistic meetings were held by twelve evangelists with an attendance of 235,000. There were 3,218 reported conversions. The number of meetings held represent 96 per cent of the capacity of the evangelistic staff. Forty per cent of the meetings were in churches where evangelism is not on a self-supporting basis, indicating that the Foundation is doing a needy work and fulfilling one of the purposes for which it came into existence. Dr. Charles E. Fuller is president, and Dr. Roy L. Laurin, the executive vice-president of the Foundation.

The Fehsenfeld-Bundy Evangelistic Team held campaigns in January in the First Baptist Church of Oswego, Kan., H. J. Lacey pastor, and in South Los Angeles Community Church, Dr. David Schmidt, pastor. The Lord blessed with 325 dedications and conversions in these two campaigns.

Marion Beene held a series of meetings Feb. 8-20, in First Baptist Church, Raritan, Ill., Dean Baldwin, pastor. The meetings started with a small crowd but grew to capacity audiences nightly. Delegations, with pastors, came from the surrounding communities, including Blandesville, Carthage, New Bethel, Roseville, Petersburg, Ill. Nineteen conversions were reported from this series of meetings. Raritan, a small farming village with a population of about 200, was desperate for an old-fashioned revival.

John Carrara held a campaign Jan. 18-30, in the Sunset Baptist Church, Hayward, Calif., H. A. Farrar, pastor. During the meeting there were decisions for Christ at almost every service, and the church was truly revived. Feb. 1-13, the evangelist continued in meetings at the Eleventh Street Baptist Church, Los Angeles. The attendance was excellent during this series of meetings and God blessed in many ways. Christians were revived and freely expressed their appreciation of the messages from the Word of God. Mrs. Carrara conducted meetings for boys and girls each afternoon of the second week. This effort met with good attendance, and some decisions were made for Christ. On Saturday, Feb. 5, Mr. Carrara addressed the Los Angeles Youth for Christ, where there were decisions for Christ. The evangelist also

addressed the Scandinavian Ministers Alliance at Pasadena.

From Jan. 23 to 30, Wes Auger was with White Lake Gospel Center, Montague, Mich. This was Mr. Auger's second campaign with Pastor Lloyd Sanders and his people. The Lord blessed with good crowds in spite of sleet and icy roads. Conversions were reported. Feb. 6-20, Mr. Auger ministered in the city where he makes his home as he conducted an Interdenominational Gospel Crusade in the spacious Green Ridge Tabernacle of the Christian and Missionary Alliance, Scranton, Pa. Pastor Tracy Miller stated that the crowds were the largest for any series of meetings during his pastorate at this church. A spirit of revival prevailed, believers took new steps for Christ, a fine night of prayer was held. Several came forward in profession of salvation, including a Roman Catholic woman and her husband, and the father of one of the local pastors.

From Dec. 12 through Jan. 30, O. W. Stucky served the First Baptist Church of Lincoln Park, Mich., as interim pastor. During these weeks the Lord graciously blessed in many ways. Fifty-two were led to the Lord for salvation, and 68 others came to the altar for other spiritual needs. In a special young people's service an invitation was given for life service consecration and 42 young people responded. The prayer services increased in attendance from 49 to 82. A church official reported that this was the best attended prayer service in more than twenty years. The Sunday services also doubled in attendance. A new pastor, C. R. McDonald, has now come into this church.

David F. Nygren spent January with the First Baptist Church, Kingsbury, Ind., Kenneth R. Bliss, pastor. A goodly number of conversions and numerous re-consecrations resulted from these meetings. Feb. 25-Mar. 6, the evangelist was with Immanuel Baptist Church, Erie, Pa., E. A. MacDonald, pastor.

During February R. I. Humbert presented his lecture on the virgin birth to the student body of Kansas City Bible College, Kansas City, Mo.; Simpson Bible Institute, Seattle, Wash.; Los Angeles Baptist Theological Seminary, Los Angeles, Calif.; and Moody Bible Institute, Chicago. He also spoke at Taylor University, Ind., and held Bible conferences in Brethren churches at Sunnyside, Wash.; Albany, Ore.; Fillmore, South Pasadena, and Whittier, Calif.; and in the City Bible Church, Oklahoma City, Okla. In addition, Mr. Humbert held an eight day Bible conference in Cadle Tabernacle, Indianapolis, Ind.

During January, Edward Vander Jagt conducted meetings in the Calvary Baptist Church, the Home Gospel Church, and the Gospel Hall in St. Petersburg, Fla. The evangelist also held a jail meeting at Largo, Fla.

FUTURE ENGAGEMENTS

Wes Auger: Apr. 2, Youth for Christ, Muskegon, Mich.; Apr. 3-17, First Baptist Church, Holland, Mich.; Apr. 9, Youth for Christ, Kalamazoo, Mich.; Apr. 16, Youth for Christ, Grand Rapids, Mich.; Apr. 24-May 8, Burholme Baptist Church, Philadelphia, Pa.

Marion Beene: Mar. 28-Apr. 10, Downtown Baptist Church, Oklahoma City, Okla.; Apr. 17-24, Grace Baptist Church, Belleville, Mich.; Apr. 26-May 8, Perry, Okla.

John Carrara: Apr. 5-17, First Baptist Church, Fergus Falls, Minn.; Apr. 19-May 1, Baptist Tabernacle, George, Iowa; May 3-15, Calvary Baptist Church, Grand Rapids, Mich.; May 17-29, Chandler Street Baptist Church, Jamestown, N.Y.; May 31-June 12, First Baptist Church, Harvey, Ill.

Fehsenfeld-Bundy: Mar. 22-Apr. 3, Community Baptist Church, Reidville, N.C.; Apr. 5-17, Penn Memorial Baptist Church, Reidville, N.C.; Apr. 19-24, Calvary Baptist Church, Saginaw, Mich.

Henry L. Harms: Mar. 27-Apr. 3, Bethel Baptist Church, Chicago, Ill.; Apr. 3-8, Evanston Bible Church, Evanston, Ill.; Apr. 24-May 1, Bethel Baptist Church, Joliet, Ill.

L. Sale-Harrison: Apr. 4-7, Wheaton College, Wheaton, Ill.; Apr. 10-24, Ravenswood Baptist Church, Chicago, Ill.

Norman B. Harrison: Apr. 3-17, pre-Easter services, First Brethren Church, Inglewood, Calif.

John J. Lanting: Mar. 20-Apr. 10, Wichita Gospel Center, Wichita, Kan.; Apr. 24-29, Whitelake Gospel Center, Montague, Mich.

George V. Long: Apr. 10-17, Twin City Gospel Tabernacle, Mishawaka, Ind.

Ralph Morningstar: Apr. 3-8, Mission Covenant Church, Belvidere, Ill.; Apr. 10-17, East Side Baptist Church, Topeka, Kan.; Apr. 25-May 1, Roseland Evangelical Mission Church, Chicago, Ill.

Richard Neale: Apr. 10-17, Belden Avenue Baptist Church, Chicago, Ill.; Apr. 19-24, Martinsville Bible Church, Martinsville, Ill.

David F. Nygren: Apr. 3-17, First Baptist Church, Summit, S.D.; Apr. 19-May 1, First Baptist Church, Marvin, S.D.; May 8-22, Evangelical Congregational Church, Youngstown, Ohio; May 29-June 12, Calvary Baptist Church, Lake City, Minn.; June 19-July 3, tent campaign, Marshall, Minn.

Lester C. Place: Apr. 10-17, Parshall Chapel, Parshall, Colo.; Apr. 19-24, Albin Baptist Church, Albin, Wyo.; Apr. 26-May 1, Balsora Baptist Church, Arcadia, Neb.; May 3-8, Mennonite Brethren in Christ, Wichita, Kan.; May 11-22, Faith Baptist Church, Kansas City, Kan.; May 24-29, Baptist Church, Labette, Kan.; May 31-June 5, Salina Bible Church, Salina, Kan.; June 6-11, Rural Bible Crusade Conference, Topeka, Kan.; June 12-19, Baptist Church, Highland, Kan.; June 21-26, Mennonite Brethren in Christ, Enid, Okla.

Joseph S. Otteson: Mar. 29-Apr. 10, Bethlehem Covenant Church, Worcester, Mass.

Gaylord Smith: Apr. 10-17, Stitzer Methodist Church, Stitzer, Wis.

O. W. Stucky: Apr. 3-17, Olivet Baptist Church, Omaha, Neb.

Edward VanderJagt: Apr. 5-17, Baptist Church, Cottage Hills, Ill.; May 1-15, Methodist Church, Negaunee, Mich.

MOODY EXTENSION STAFF

James R. Calhoun: Apr. 17-24, Southside Baptist Church, Elmira, N.Y.; Apr. 26-May 8, Amity Methodist Church, Stearnsville, Ohio; May 10-17, First Baptist Church, Hastings, Mich.; May 1-8, Grace Baptist Church, Flint, Mich.; May 10-22, Bertrand Bible Church, Niles, Mich.

Michael A. Guido: Apr. 3-17, Evangelical United Brethren Church, Winfield, Kan.; Apr. 24-May 8, Central Evangelical United Brethren Church, Hutchinson, Kan.

Robert J. Kees: Mar. 27-Apr. 3, First Baptist Church of LeMay, St. Louis, Mo.; Apr. 10-17, First Baptist Church, Flat River, Mo.; Apr. 19-29, Calvary Baptist Church, Crawfordsville, Ind.; May 1-15, Ruby Avenue Baptist Church, Kansas City, Kan.

Raymond O. Nelson: Mar. 22-Apr. 3, Second Evangelical United Brethren Church, Portsmouth, Ohio; Apr. 5-17, Glenwood Evangelical United Brethren Church, Erie, Pa.; Apr. 20-May 1, Mission Covenant Church, Bradford, Pa.; May 8-22, First Evangelical United Brethren Church, Nashville, Tenn.; May 24-June 5, First Evangelical United Brethren Church, Clarksville, Tenn.

A. H. Stewart: Apr. 3-17, 31st Street Fundamental Baptist Church, Indianapolis, Ind.; Apr. 24-May 1, Ridgewood Baptist Church, Joliet, Ill.; May 8-22, Campus Baptist Church, Ames, Iowa.

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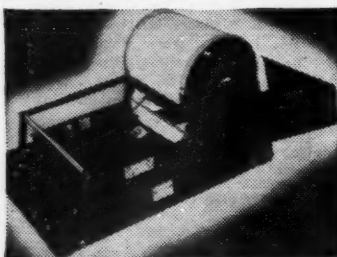
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for Bible Students

By KENNETH WUEST

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VII

WORD PICTURES IN PHILIPPIANS

1:5—"Fellowship" (*κοινωνία*—*koinōnia*) refers to the joint participation one has with another in a common purpose and activity. "In" (*ἐν*—*en*) is a preposition of progress or motion. Paul is thanking God for the joint participation of the Philippian saints with him in the progress of the gospel. They constituted the missionary-minded church which supported Paul in his missionary work by prayer and financial assistance.

The adverb "now" (*νῦν*—*nun*) is preceded by the definite article in the Greek text. Paul thanks God for the joint participation of the Philippians in his missionary work from the first day when Lydia opened her home to the preaching of the gospel, to that particular moment as characterized by the gift which they had just sent by Epaphroditus, a most delicate way of thanking them. The good work of verse 6 is the work of supporting missionaries on the field by the local church at home.

1:8—"Bowels" (*σπλάγχνον*—*splagchnon*) refers to the tender affections; our expression is "the heart." Paul lived so close to the Lord Jesus that his heart beat as one with his Lord in His longing for the Philippians. Christ's passionate love and longing for the Philippian saints was shed abroad in Paul's heart by the Holy Spirit (Rom. 5:5).

1:9 "Love" (*ἀγάπη*—*agapē*), God's love in the hearts of the Philippians produced by the Holy Spirit. "May abound" (*περισσεύω*—*perisseuō*), to exist in superabundance. "Knowledge" (*ἐπιγνώσις*—*epignōstis*), full knowledge gained by experience, the experience which the saint gains in his obedience to the Word and his fellowship with God. This refers to the maturing process in sanctification. "Judgment" (*αἰσθησις*—*aisthēsis*), sensitive moral perception and quickness of ethical tact.

God's love, produced in the heart, is like a river in floodtime. Its volume needs to be brought within the guiding and restraining limitations of the above ethical qualities, lest it be misapplied and misused by the saint to the harm of the recipient and God's work.

1:10—"Approve" (*δοκιμάζω*—*dokimazō*), to put to the test for the purpose of approving, and if the object of the test meets the requirements, to put one's approval upon it.

"Things that are excellent" (*τὰ διαφέροντα*—*ta diapheronta*). The verb means "to carry two ways," thus, "to carry different ways," thus "to differ." The word here refers to those moral and spiritual concepts and actions which involve delicate and keen distinctions, those that require a deep and keen discernment to recognize. Thus, a Spirit-produced

love in the life of the saint, which has been confined like a river within the limiting banks of a full experiential knowledge and a sensitive moral and ethical tact, is the thing which sharpens the moral and spiritual perceptions for the discernment of the finer qualities of Christian conduct. This will make him sincere (*εὐκρινής*—*eilikrineis*), unmixed, pure, unsullied; his life open like a book to be read; and without offense (*ἀπροσκόπος*—*aproskopos*), without cause of stumbling in him.

Moody at the Fair

[Continued from page 555]

holding meetings there. His meetings started half an hour later than mine. I closed my service a half hour earlier in order that I could get over there to hear his sermons."

Yes, Mr. Moody loved John McNeill—Scotch brogue and all.

And so Sunday, May 7, came and everything was set for the World's Fair Campaign.

On that day more than thirty simultaneous meetings were held in different churches throughout Chicago.

Many of these churches were those of the men Mr. Moody had called in to see him a few days before in connection with the great campaign.

It was estimated that more than thirty thousand people attended the opening services of the campaign.

This marvelous beginning was due very largely to the two years' preparation of prayer, both in cottage prayer meetings and in the local churches of the city.

Three of the downtown churches gave their entire buildings over to the campaign for Sunday evening services. The results were marvelous. Souls were saved. Hundreds of visitors to the fair crowded in to hear the unusual singing—such singing as they never heard before in their own home towns.

It was a great source of satisfaction to Mr. Moody that things started off with a bang. The next morning as he came to the breakfast table his face was fairly beaming with the joy of the Lord.

It so happened that first Sunday morning I had no assignment, so I slipped into the Chicago Avenue Church. Long before the hour of worship came, people were being turned away. I shall never forget that service.

Mr. Moody was there in all his strength, both physical and spiritual, to deliver the message. He had two soloists that morning. One was Miss May Whittle, the daughter of Major Whittle, so closely allied in years past with Mr. Moody. She sang the gospel hymn, "Only Remembered by What I Have Done." She sang it very sweetly.

The other soloist, of course, was Mr. Sankey—and at this point I can hardly express myself. Even yet a wave of sorrow comes over me as I think of it—Sankey flatted frightfully!

Hope is an incentive, not a substitute, for work.

April, 1949

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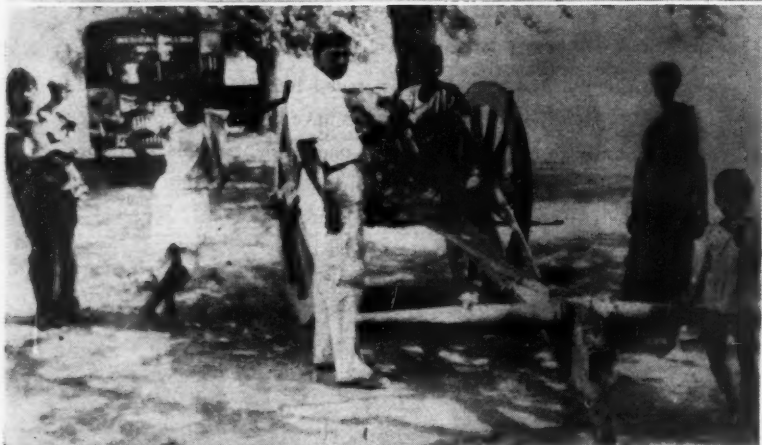
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Harold R. Cook, Editor

Healing by the Roadside

By ELSIE T. CULVER



A patient arriving by jutta at Vellore Christian Medical College in South India. He is one of the 100,000 patients treated annually by the Vellore Hospital staff. (Below) A few of the thousands of Indians who receive treatment from mobile medical units operated within a 25 mile radius of the Medical College.

I'M WRITING this from the little town of Nangamangalam, a dozen miles or so from Vellore, South India. I am sitting on one of the side seats of the Vellore Christian Medical College road-ambulance, drawn up in the shade of a great banyan tree, with my typewriter on my lap.

The "ambulance" is really something of an oversized station wagon, transformed into a traveling hospital equipped for anything short of a major operation. The

front door is open and from the front seat Dr. Solomon Ponniah, deputy medical superintendent of the hospital, is interviewing and prescribing for the patients who crowd about the bus. A prescription is more than likely to be a pink "chit" to the two nurses who are giving injections for leprosy from the back of the vehicle. For leprosy is common in this part of India, and since there are no segregation laws, it is on the increase. One of Vellore's most urgent plans

is for a leprosarium where active cases can have at least voluntary segregation to keep them from infecting whole families in the crowded one-room mud huts where most of these people live.

Sometimes the prescription is for some salve, which the dispenser hands out, wrapped in a sheet torn from *Newsweek*. *Newsweek* is distributed free to a large overseas list, including several of the hospital staff, and its slick surface is the best available substitute for a medically sterile ointment jar! At our first stop, one of those who got some ointment was a woman who four days ago was removing a pot of boiling meal from the fire when it broke in her hands, scalding her foot terribly. Her husband carried her here, two miles on his back, to have the foot dressed and to receive a little extra supply of ointment. I helped support her foot while the bandage was being applied, and felt the grip of her hand, tense with the pain of having the foot as much as touched.

"Surely she should be in the hospital," I said privately to Dr. Ponniah. He was patient with my newness in India. "The share of the hospital budget for my patients provides for food for fifty," he explained, "and each department of the hospital feels the same need for taking in one more and one more. This morning I had fifty-six patients, so the food and care that was scarcely adequate for fifty must already be stretched. And who knows what other serious cases we may find waiting for us at the next stop!"

Sure enough, at the very next halt, there was a man with a tumor on his left side the size of a man's fist, and the doctor arranged with him to come in immediately, to have it removed.

There is always a goodly percentage of children. Today most of them seem to have bad colds or infected ears. There have been a few with bad eyes. One feels sorriest, perhaps, for those with leprosy, many of their little faces already showing the leonine appearance that gives the disease its name. Actually, Dr. Ponniah tells me, leprosy in most of these children can be arrested with the aid of the new drugs—once Vellore gets the new sanitarium where they can be isolated and receive their injections with the necessary regularity.

Many people believe this roadside service is one of the most important which Vellore offers, bringing as it does first-rate medical skill to those so isolated that they could not possibly walk the long distance to any hospital or reputable doctor, and so poor that they could not possibly

[Continued on page 574]

Recent Events

Pakistan With its separation from the Dominion of India and independence from British rule, Pakistan has become the most populous Mohammedan country in the world. Independence came suddenly and unexpectedly; and in the confusion which followed, the new government found itself overwhelmed with a multitude of problems of basic policy. One question which could not be answered at once was, "What attitude will the new nation take toward the continued presence and labors of Christian missionaries?"

Missionaries have waited for the answer to this question with some trepidation, for in other predominantly Moslem lands Christian missions, if permitted at all, have had to labor under the most severe restrictions. Pakistan was formed so that Indian Moslems might not have to be a minority group ruled by a predominantly Hindu government in India. But there is no indication that they are ready to extend to other minorities under their control that same freedom from oppressive rule which they sought for themselves. The American ideal of full religious liberty within the pattern of an orderly society seems incomprehensible to the Moslem.

Not long ago the minister of education in West Pakistan made the following statements:

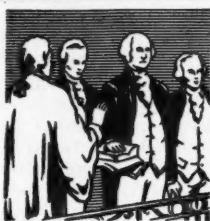
1. "I should make it clear that an institution cannot be allowed to preach in the name of education a particular religion to students who do not profess that religion."

2. "My ministry has decided that religious instruction should be made compulsory for the Muslim students in all educational institutions either managed by the state or receiving grants-in-aid from the state, and that similar facilities would be provided for the non-Muslims should they so desire."

These statements seem very reasonable to the Moslem. His attitude is similar to that of the Roman Catholic, who says, "Error has no right to propagate itself." But if such a policy is approved in the constitution now being drawn up, it will be disastrous to mission schools. Even should they desire to dispense with the grants-in-aid they would be forbidden to teach the Bible to any who are not professed Christians, nor is there any guarantee that they might not still be obliged to hire at their own expense Moslem teachers of the Koran for any Moslem students who might enroll.

The situation calls for earnest prayer on the part of Christians in the homeland and sympathetic support for those in Pakistan who are seeking to secure the continuance of at least those religious liberties which were formerly enjoyed.

The small Christian community in the land has already suffered severely from the economic dislocations which followed the inrush of hordes of Moslem refugees from other parts of India. Many of them have lost their means of livelihood, and in any competition for jobs Moslems are naturally given preference. In some cases



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India. Although India is an agricultural land, with the vast majority of its 400 millions living in villages of 500 persons or less, it does have a few very large cities. The movement of population into these cities in the past few years has created a housing situation infinitely worse than anything we have known in the United States. Even before the most recent wave of migration to the cities, according to an Indian newspaper, the situation was indescribably bad.

In the period before 1944, "there were 327,949 tenements in Bombay, housing a total population of 2,300,000, giving an average occupancy per room of 7.01 persons. In reality, the number of inhabitants per room was six to nine persons for 256,379 of the population, ten to nineteen persons per room for 80,133, and twenty or more per room for 15,490! The floor space available per person was less than 25 square feet in 1931, and by 1944 it had shrunk to less than half of this! To appreciate what this means we have to bear in mind that even jailbirds are allowed 40 square feet of floor space per head.

"Today those conditions, terrible as they seem, have a nostalgic attraction compared with the current state of affairs. Today, according to a responsible spokesman of the Bombay Corporation, 1,200,000 people in the city have to find their 'housing' on the streets. Are the other big cities any better?"

Ecuador. At Quito airport, on December 30, the Missionary Aviation Fellowship plane, which serves the various Protestant missions in the country, was wrecked in the take-off. None of those on board was critically injured. The plane was covered by insurance, so it is hoped that this will only be a temporary setback in the missionary aviation program in Ecuador, which has already demonstrated its usefulness. There will, however, be some delay and extra expenses.

Brazil. Indications of the growing strength of the indigenous church in Brazil were seen last year in the formation of the Bible Society of Brazil, on June 12, in Rio de Janeiro. On that day an overflow crowd of more than 3,000 went to the First Baptist Church to participate in the inaugural services. Although the parent British and American societies will continue their active co-operation, the leadership in Bible distribution in Brazil has now passed into Brazilian hands. Methodist Bishop Cesar Dacorso Filho is the first president of the new society.

Paraguay. Medical missions in Latin America do not have the same opportunities for service that are offered in other major mission fields. It is seldom that any foreign doctor is granted a license to practice. Recently, however, the Southern Baptists announced that such a license has been issued to one of their missionaries, Franklin T. Fowler. This is, we believe, the second time in the past twenty years that Paraguay has been willing to accept a missionary doctor.

Healing by the Roadside

[Continued from page 572]

pay for the treatments they receive. There is a box where those who are able to pay are supposed to deposit what they can afford, but few can spare much of anything. Under the driver's seat I can see a dozen limes, a measure of string beans, and some peppers, which patients without money have brought at least to signify their appreciation.

Twice a week the ambulance takes to the road, covering two different circle routes, so that a great number of villages receive calls once a week. The car, with a minimum medical staff of a doctor, two nurses and a dispenser, leaves the hospital early in the morning, with a stock of simple medicines, ointments and hypos. Third and fourth year nurses take turns at this roadside service. The driver announces arrival of the ambulance at appointed spots by a loud honking of the horn, and from the shelter of trees and ditches and occasional houses, the patients come hurrying from every direction.

The first one to greet them is not the medical officer, but the evangelist, who always travels with each team. They gather in a circle around him by the roadside, or sit in an attentive group on the hill, while he tells them the gospel story, prays and distributes picture cards and Gospels, in the languages of the people, to those who can read. Then, while the medical staff works, he answers questions and talks with individuals. Sometimes he gets a group of the children together and tells them a favorite Bible story.

When we drew up to this place, a beautiful spot with rolling hills and abundant shade, Evangelist Walter, who is with us today, asked if I would like to visit a chapel on the top of the hill. From the road we could just see the three white crosses, spaced across the front of its roof, silhouetted against the sky. Following his talk to the people, one of the nurses was to give a short lesson in public hygiene, and while she did so, Evangelist Walter and I walked up the long flight of stone steps that led to the top of the mountain. We could not see the church at all from the steps, but presently we came out on a high, level plateau, in the center of which was set a charming little chapel. It was Buddhist in architecture, but in its rather elaborate decorative design appeared over and over again various Christian symbols, particularly the fish of the early Church (legend has it that the Christian Church in South India was founded by St. Thomas) and above all, the cross. Inside there were no furnishings, so the door could stand open for all who would climb to this mountaintop to enter and worship. Opposite the door, a lovely cross was hewn in relief from a great slab of stone. Before it the dirt floor was worn where worshippers had knelt in prayer. Someone had placed handfuls of bright wild flowers at its base.

Outside again, we stood as breathless as Job before the wonder of the Lord's world that stretched about us, the great

outcropping rocks, the rolling hills, the gentle cattle grazing on the slope, the lines of distant palms, the irregular patchwork of rice paddies, the first streaks of color in the sunset.

And then trudging up the hillside came a shepherd, with a smiling welcome to greet us. But he did not extend his hands in the customary gesture, and when I looked I saw that his fingers had been eaten away by leprosy.

He was, he told us, a Christian. His friends said that this evil which had come upon him proved that his God did not care for him or was powerless to help him. "But I tell you," he added, "that now is the time I need Christ more than ever, and I know that He will find a way to help me."

Then Evangelist Walter told him about the roadside clinic, and, standing there on the hillside, with the sunset growing redder in the west, the three of us joined in prayer. The words of the prayer which Evangelist Walter offered were in the language of the shepherd, which I did not understand. But the prayer in my heart was that somehow I might find words to tell those in my country something of the healing spirit of Christ that I have seen this afternoon on this Indian hillside, and move their hearts to have compassion, even as our Lord had compassion.

Is Jesus Coming Soon?

[Continued from page 559]

and signs while on earth, and in the early days of Christianity there were miracles confirming the Word (Mark 16), but these have ceased. This is the age of *faith*—simple faith in the Word of God. The Lord has said that He will come again, and that is enough for the true believer; he does not need or want anything else. Don't look for signs on the earth, but for the Saviour from heaven. Don't look around; look up. Looking around at the things happening on the earth inevitably depresses the soul; looking up encourages and cheers.

Signs have to do with Israel and not with the Church. Notice the striking contrast between Luke 21:28 and Romans 8:23, 24. Luke 21 speaks of signs to be seen by Israel preceding the coming of Christ in His glory, and bids them lift up their heads when these things begin to come to pass, for then their *redemption* draweth nigh. But when Paul writes in Romans 8 to the believers of the Church dispensation, he bids them wait for the *redemption* of their bodies, and then adds: "For we are saved by hope: but hope that is *seen* is not hope: for what a man seeth, why doth he yet hope for?" Paul tells us that the moment you *see* things you have lost your hope, for hope waits for that which is *not* seen. Israel is waiting for things to see, before they shall know their redemption is nigh; we have a living hope, waiting for Him whom we do not see, except by the eye of faith.

There are many signs given in Matthew 24:1-7, and then in verse 8 we are reminded that all these signs are the beginning of sorrows. This word "sorrows" is

[Continued on page 610]



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ANSWERING YOUR

Questions

NATHAN J. STONE

THE BOYHOOD OF JESUS

In our discussion of the Sunday school lesson on "The Boyhood of Jesus," two viewpoints were presented: one, that as a boy He received only the teaching that His mother gave Him; two, that He must have received instruction from the rabbis in the synagogues.—Mrs. C. C. Attica, Ind.

It is true that the boyhood and youth and even manhood of our Lord Jesus Christ, apart from His public ministry, receive only the briefest notice. We are dependent on accounts of contemporary life outside of the Bible for such information. What we really have concerning Him, in the words of one scholar, is a "history of the Saviour, not a biography of Jesus of Nazareth" (Edersheim).

It is quite likely that the Lord Jesus as a boy received religious instruction in both these forms. From the character of His mother, whose wonderful experience and the words of the angel she treasured in her heart and pondered deeply, we can certainly expect that she imparted whatever instruction she could to Him from the earliest moment. A saying of one of the ancient Jewish sages is recorded to the effect that "knowledge of the law may be looked for in those who have sucked it in at their mother's breast."

Many daily household duties, especially in connection with the Sabbath and festivals, invested with religious significance and sanctified by centuries of custom, would afford opportunity for instruction and influence. So it was no doubt in the case of Timothy (II Tim. 1:5, with 3:15) and with many others.

But the father in Israel also had a duty of positive instruction, and much is made in ancient Jewish writings of this important and essential duty, which was to begin as soon as a son could speak. It was a serious negligence to fail in such a duty.

There were also synagogues or schools in those days where instruction in the law was imparted to young boys, generally beginning with the book of Leviticus, and certainly much would be committed to memory. It may be doubted if any great teachers or rabbis lived in Nazareth. The center of learning was in Jerusalem, and Galilee was held in something of contempt in this respect by the learned and others in Judea. Nevertheless, Nazareth would no doubt have its school, and even

though nothing is mentioned of the matter, we may think of our Lord Jesus learning the law and prophets in such a school.

MAN AND DEATH

What is the true meaning of the words in Genesis 2:17 in connection with eating of the tree of good and evil: "for in the day that thou eatest thereof thou shalt surely die"? A person with whom I have been discussing it says, since the literal translation of the Hebrew is "dying, thou shalt die," that the dying is a sort of a gradual dying.—F. E. M., Chicago.

There are some who think that the death in this passage is physical death. No doubt physical death was a result of the penalty of disobedience, which is sin; but it was only a physical symbol of the spiritual death, which is really the consequence of sin. "The soul that sinneth it shall die."

On two occasions, the Lord Jesus used the expression *sleep* for what we call death, and this is *not* that so-called "soul sleep" which some sects advocate as man's condition after the breath has left his body. On one occasion He said of Lazarus, already dead and buried, "Our friend Lazarus sleepeth" (John 11:11), and in verse 13, it is said, "Howbeit Jesus spake of his death." This gives us a clue as to the real meaning of death which is not *really* physical. Revelation 20:12-15 presents a picture of the dead (physical) raised again and standing before the great judgment throne of God. Those whose names are not written in the book of life are condemned to that everlasting punishment described as the *second death*. This is really death, and consists in everlasting separation from God.

In the light of this, Adam really died the *moment* he sinned, for again, "the soul that sinneth it shall die." God is "of purer eyes than to behold evil" (Hab. 1:13); and sin *separates* between God and man (Isa. 59:2). Spiritually, death was *immediate*, and even though provision was made for man's sin in a substitutionary atonement as represented in the coat of skin for a covering (Gen. 3:21), yet man could not enjoy the fellowship with God he had enjoyed before (3:24).

As for the force of the peculiar Hebrew construction here in the expression "dying, thou shalt die," it is for particular

emphasis. The word "dying" in the Hebrew is an infinitive, and preceding the verb "thou shalt die" only makes very emphatic, certain and actual the penalty. The freer translation "thou shalt surely die" is much better than the literal one. If the thought of something continual or progressive had been intended, the infinitive would have *followed* the verb, as is customary in Hebrew if such an idea is intended.

Even if it could have been the case with Adam that death was gradual, it is certainly not true of all mankind, his descendants, who are begotten in his image (cf. Gen. 5:3 with v. 1), and are conceived and shapen in sin and iniquity (Ps. 51:5), and *are dead* in trespasses and sins (Eph. 2:1).

MARY AND SIN

In a college in our city it is taught that Mary, the mother of the Lord Jesus, was without sin. I believe that she was no different from any other woman, and that she was converted some time after the conception, on her visit to Elizabeth. Is there scripture to prove all this?—Mrs. J. M. S., New York.

There is absolutely nothing in the Scriptures which states or even hints that Mary was sinless. She certainly never claimed it, although the Lord Jesus claimed it for Himself. In the words of one encyclopedia: "This dogma is utterly destitute of any scriptural evidence, and is plainly contradictory to the unqualified and repeated assertions of the sacred writers respecting the universal depravity of mankind (cf. especially Rom. 3:10, 23; Gal. 3:22)." Surely something so unique as a sinless person (as in the case of the Lord Jesus, of whom this is so frequently mentioned) would have received mention in the New Testament.

Any other source which sets forth such a view is untrustworthy, and if it sets it forth authoritatively or as equal in force or inspiration to the Scriptures, then it constitutes that sin strictly forbidden and severely condemned in Deuteronomy 4:2; Revelation 22:18, 19, the sin which figures so largely in man's fall and ruin (Gen. 3:1-4), the sin of diminishing from or adding to the Word of God. Even within the Church which advocates this pernicious dogma, there has always been disagreement as to its truth.

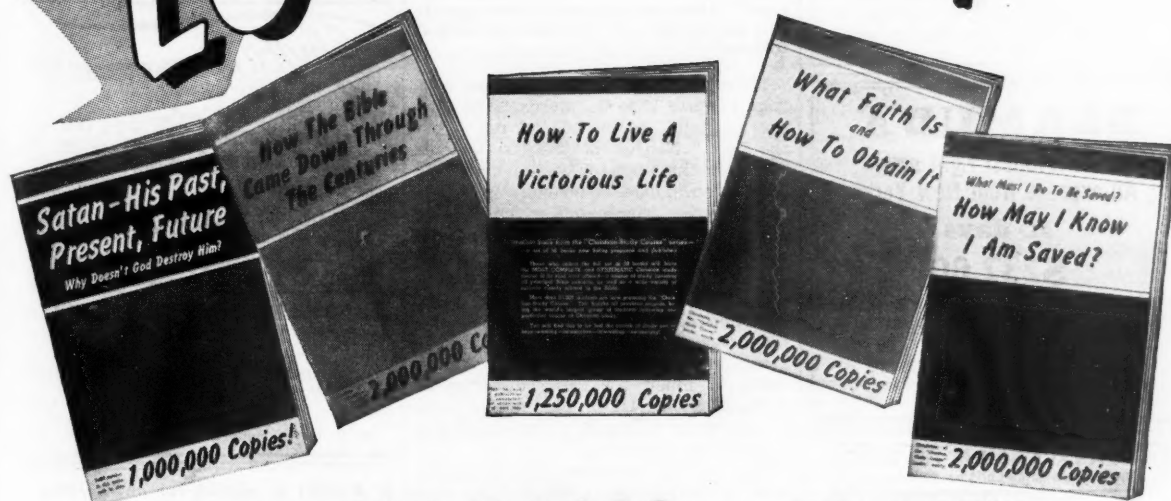
The Scriptures do call Mary "highly favored" and "blessed . . . among women" (Luke 1:28) and to be called blessed among all generations (1:48). That she was a beautiful character and that she was deeply spiritual is also quite evident. But as only human she comes with all humanity under the "all have sinned, and come short of the glory of God" (Rom. 3:23).

The sinlessness of the Lord Jesus Christ needs no such human *invention* or any other to support it. It is abundantly evident to believers in His life in the Gospels, in all that is attested of Him in the epistles, and in the *fruits* of His life and death and resurrection.

There is no particular point in the life of Mary at which it could be said that *then* she was *saved*. It is hardly conceivable that the Virgin, who through the Holy Ghost should conceive Him who

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existed "from of old, from everlasting" (Micah 5:2), should not be saved at the time of such conception. As a daughter of the household of Israel, she was a child of the covenant and within the pale of redemption through faith in the blood of a sacrifice, the death of a substitute, which she no doubt well understood.

PAUL AND INSPIRATION
What is the meaning of I Corinthians 7:12: "But to the rest speak I, not the Lord"? Does this mean that the apostle was not speaking by inspiration in what follows?—

There is a similar statement or contrast in verse 10 in the words, "And unto the married I command, yet not I, but the Lord." Neither of these statements has anything to do with the matter of inspiration. There is no contrast whatever between commands given by the apostle as inspired on the one hand, and as a private individual merely expressing an opinion on the other.

First of all, the apostle definitely states in I Corinthians 14:37 that all his commands as an apostle are the commandments of the Lord. He makes a similar claim in much the same direction in I Thessalonians 4:2-8. Nothing he wrote in his letters in the New Testament was apart from inspiration.

The contrast, however, is in connection with a subject about which the Lord Himself had spoken while on earth, that is, the subject of divorce. Verse 10 could thus be paraphrased: "And unto the married I command, that is, not only or merely I, but the Lord" (Matt. 5:31; 19:3-9; Mark 10:2-12).

So in I Corinthians 7:12 he goes on to give commands on a matter about which the Lord Jesus had not Himself given command while He was on earth. But Paul himself does so, now, of course, by the inspiration of the Holy Spirit.

SELF-CONTROL
Is there any fuller meaning of the word "self-control" in Galatians 5:23: "meekness, self-control; against such there is no law"?—Mrs. F. P., Otis, Ore.

The above quotation is from the Revised Version. The King James Version has "temperance." There is little difference, however, in the sense of the two words. The Greek word appears in various forms in six places in the New Testament: Acts 24:25; I Corinthians 7:9; 9:25; Titus 1:8; II Peter 1:6, as well as in Galatians 5:23. In the first three references it is no doubt used in the sense of self-control or continence in the matter of sensual pleasures and appetites. It was so used in classical Greek and is apparently the general meaning of the word.

In Titus and Peter it no doubt has a wider meaning or application and refers to the control of any propensities which are not consistent with a Christian life. It is worth noting in Peter that self-control follows knowledge. He was opposing those false teachers of his day who insisted that knowledge was followed by liberty, which with them really meant

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license or the absence of restraint. So to the world in general, self-control or self-discipline is the opposite of liberty, but to the disciple or the Christian it is the true freedom.

News Report

[Continued from page 543]

garded as illegitimate, and in most employments the husband would receive only a bachelor's wage. It might possibly mean that their children could not attend school.

Under such circumstances, the only alternative to marriage by a priest would be an expensive civil ceremony performed by a local judge, and in most cases judges put every possible obstacle in the way of such marriages. In one instance, no ceremony was performed because the bridegroom's father had disappeared without trace thirty years earlier.

Although a Protestant couple theoretically might be married by a priest, experience has shown that the price of such a solution is a public disavowal of faith. One bridegroom, for example, was forced to go from door to door of his village telling of his affiliation with the Roman Church.

Most Protestant marriages in Spain would be affected, since in almost every case either the bride or the groom—or both—has been raised in the Catholic Church.

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Trash or Treasure

[Continued from page 557]

texts were popular. The fear of retarding the child's development by correcting or guiding him had not become the vogue. Rather, the ideal was to assist him in every way, to develop a well-rounded personality and to make him a law-abiding citizen, one who realized that his freedom ended where his neighbor's began.

"The Lord Will Provide," "In God We Trust," and "No Cross, No Crown" provided needed inspiration for the constant battle of life. What a bulwark to lift weary eyes or troubled hearts and behold such encouragement on the walls of the home!

The Bible was a book not only read, but reverently appreciated in our mothers' day, and many direct quotations from Scripture appear in these ornaments from their homes. Examples of this group in my personal collection are: "God Is Love," "The Lord Is My Shepherd," "Blessed Are the Pure in Heart," "Christ Is Risen," "Remember Me," and "He Shall Give His Angels Charge Over Thee."

The following quotation from the pen of Bishop Manning was posted in the entrance of a New England church last summer: "If I were asked what, in my judgment, is the supreme need of the church today, I would answer, without reservation, the revival of household religion." So many beautiful churches throughout our beloved America are nearly empty on the Lord's Day. Would this be so if the homemakers were doing their utmost to train up their children in the way they should go?

During my search for wall texts, I have discovered several types of craftsmanship. My first gift was from our minister in Newport, N.H., who had bought a farm near that town. In the attic he found, carefully laid away, an unusual, vertical copy of "Home, Sweet Home," completely finished but unframed. The background is a house with lawn and shrubbery, each detail of which is elaborately worked in needlepoint.

While visiting in Goshen, N.H., I noticed on the guest room wall a verse hand painted on dark red velvet. This was fastened, banner fashion, to a rod which hung by a gilt cord. The message, "God Is Love," was painted in white and surrounded by dogwood blossoms. Of course, my heart longed for this unusual reminder of the past. When my admiration became vocal and sounded, I fear, a bit covetous, my hostess seemed amazed at my presumption and answered, "I always thought it was so appropriate in this old room." Her home was built in 1785 and has, in addition to its enormous fireplace with brick oven, the wooden inside shutters which were drawn out of the wall to keep Indians from shooting through the glass. Imagine my surprise when, a few weeks later, this treasure was sent to me!

In Bradford, N.H., I was first introduced to spatter work when I found a copy of "Love One Another" made by this method. The procedure for this work was to pin the stencil on a mat and,

with a fine brush dipped in ink, spatter the background by drawing the brush slowly over the blade of a knife. When the entire surface was covered, the design was lifted and the pattern stood out in relief. To soften the harsh lines, ferns and other small leaves were entwined around the words composing this motto. The spattering is very fine and evenly applied, and the frame is a soft gray and black plaster of Paris to harmonize with the handwork.

Only one Currier & Ives print adorns my walls, but it is highly respected as a piece of work from that now-famous firm. This is slightly oblong in shape and printed in colors. In the center a white cross lies diagonally across the picture from lower left to upper righthand corner. Roses, morning glories, and smaller flowers are arranged in a garland about the cross, and the whole is bound together by a ribbon on which is printed, "Thy Will Be Done."

Still different in type is one given me by a friend in Massachusetts, which she discovered in West Brookfield. Printed on black paper in fancy beige letters, composed of fern leaves and blossoms, this bears the message, "Cast Thy Burden on the Lord." In small print at the bottom are these words: "Entered by Act of Congress 1875 by Mrs. Anna R. Weaver, of Salem, Ohio, in the office of the Librarian of Congress, Washington, D. C." I suppose this signifies it was copyrighted in that year.

From the various methods by which the sentiments of the past were executed, it is evident that the homemakers desired to exhibit some expression of the faith of their households. Those not talented enough to express their convictions in handwork, purchased the prevailing prints of their generation. Some of these have no words at all. I own a picture of the cross in white, surrounded by gaily colored flowers against a black background. One cannot enter the room without being conscious of its presence and impressed with its significance.

Recently, the subject of collecting wall texts as a hobby came up while visiting a guest in our home for the aged. My hostess remarked, "I have one, 'A Little Child Shall Lead Them,' which I offered to give to my daughter. She refused it with the apologetic reply, 'O Mother, people can't have things like that in their homes today.'"

The speaker seemed a little disappointed as she recalled this conversation, but, she added more cheerfully, "My granddaughter made my heart glad by saying, 'Grandmother, I should love to have it in my room.' And so," the old lady concluded, "I shall leave it to her when I am through with it."

This incident brings encouragement and hope to those who are distressed over this materialistic age. Perhaps the children of tomorrow may appreciate and cultivate traits of personal integrity and nobility of character of which we, in this generation, are the ungrateful recipients. Shall we not, then, encourage them to restore to their homes some of the spiritual atmosphere of the past generations?

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The Mysterious Prescience of Joseph of Arimathaea

[Continued from page 549]

that tomb for his Lord, and he did not want the elders of Israel to frustrate his purpose. All the events that followed showed Joseph had no fear for himself whatever. What this devoted man did, with the fellowship of Nicodemus, was perhaps the most courageous and most costly act of love to Christ that was ever performed.

But where did Joseph hide? He could not have been far from Calvary, for he knew immediately when our Lord said, "Father, into thy hands I commend my spirit" and bowed His head in death. Right away Joseph went to Pilate. He was ready and waiting for that moment. Where could Joseph be in hiding and yet know so minutely what was happening on the cross?

There was one place where Joseph could hide without danger of being found by the pious Jews at the Passover season, and that was in the sepulcher he had hewed in the rock, which tomb was in the walled garden that belonged to him. Four days before the Passover every sepulcher had to be whitewashed to let the Jews know just where they were so they could be carefully avoided. Defilement from tombs and dead bodies prohibited the faithful from eating the Passover. All Joseph had to do was to fulfill the temple requirements and whitewash his sepulcher and no one would go near it.

It seems to me that the tomb in the garden was the only logical place for the linen clothes to be placed in readiness as soon as they were bought. Also the hundred pound weight of spices mixed and prepared by Nicodemus would be there also. A hundred pounds is a heavy load for a very strong man to carry far. You carry a hundred pounds of potatoes for two city blocks and see how your back and bones will ache. No, Nicodemus did not carry that weight of spices far. The spices must have been somewhere near to the place where Christ was crucified. That tomb in the garden, "near to the place where he was crucified," was the logical place.

When Joseph went to Pilate to beg Christ's body, he did not have the linen on his arm. Pilate wondered whether He were already dead. Probably the Jews had just left, asking that the crucified might have their legs broken to hasten their death. Pilate would not believe Christ was dead till he called the centurion who had charge of the crucifixion. While the messenger went, and until the centurion came, Joseph stood with Pilate, waiting. When the centurion affirmed that Jesus of Nazareth was dead, that He had died at the ninth hour when the darkness lifted, then Pilate commanded the centurion to release the body to Joseph. Together Joseph and the centurion return to Calvary. The linen, therefore, must have been somewhere near at hand, for Joseph and Nicodemus commenced immediately to take the body down.

For my part, I am convinced that behind that garden wall these two noble-

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men saw and heard all that was said and done at Calvary without themselves being seen or heard.

Joseph No Longer Afraid

What must have been the thoughts in the hearts of the Jews at Calvary, as they still sat down and watched Him there, to see the centurion come back from Pilate with one of the foremost Jewish leaders walking by his side? Why was Joseph of Arimathaea coming with the centurion? What was he going to do? All the leaders of Jerusalem would know him. Some of them knew that he was a disciple of the Nazarene. The atmosphere must have been tense with questioning.

Only a few minutes after Joseph left the centurion, he returned, bringing over his arm yards and yards of fine white linen. With Joseph came another who was well-known as a ruler and a Pharisee. It was Nicodemus, bearing on his back a burden of one hundred pounds of spices—myrrh and aloes. These men of the strictest sect of the Jews' religion—what were they going to do? Would they dare to touch a dead body on such a sacred day as this? Were these counselors of Jerusalem going to associate themselves with Jesus of Nazareth now that He was dead? The people did not have long to wonder.

Joseph laid down his linen and Nicodemus laid down his spices on the sward near the cross. Next, those two noblemen of unblemished reputation walked to the foot of the cross and looked up at Him who hung upon it.

As Nicodemus looked up he may have repeated: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:14-16).

Then while Joseph looked at the gaping side, riven by the soldier's spear while he was away talking to Pilate, he may have quoted: "Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Ps. 69:20, 21). "They shall look upon me whom they have pierced" (Zech. 12:10).

Together, with tender hands they drew out the nails, and if the limbs were bound, they loosed the cords to take the body down. I am sure they must have repeated: "For dogs have compassed me: the assembly of the wicked have enclosed

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me: they pierced my hands and my feet" (Ps. 22:16).

The two faithful friends, in the sight of the Jewish authorities who were silent in their helpless wrath, bore the sacred body to the soft green grass and laid it down to prepare it for burial. They would straighten the arms by the body, then looking upon that face as they took the crown of thorns from His brow, they would say together, "His visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14).

And again, as they looked and wept upon Him, they repeated: "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:5, 6).

What a gospel meeting that was! The Jews were silent, helpless and bitter; the Roman soldiers awe-stricken because of the earthquake and because of His dying cry which had made them admit, "Surely this man was the Son of God."

Why do I believe that Nicodemus and Joseph quoted these verses? Well, I know that they knew them. I know also that if we had been in their place, we would have quoted them.

All could see that what the two men were doing was a labor of love. The folds of the napkin were wrapped about His head while the spices were poured in. Then, beginning at the feet, the body was carefully and reverently wrapped by Joseph, while Nicodemus poured in the myrrh and aloes. The fragrance of that preparation must have pervaded the whole atmosphere. *That was the most fragrant spot in the universe of God.*

When the body was ready the women, who for shame had been afar off, drew near, and followed as mourners to the tomb, and beheld where He was laid. As Joseph and Nicodemus bore the precious burden to the tomb they would say, "They made His grave with the wicked, but with the rich man was His tomb" (Isa. 53:9. See Jamieson, Fausett and Brown's commentary).

Having placed the body in the rock-hewn sepulcher, Joseph and Nicodemus rolled a great stone to the door and departed.

Where did they go? What happened to them there? We must wait until the judgment seat of Christ to hear the end of this, as of many another thrilling story of devotedness to Christ.

This that Joseph and Nicodemus did was one of the first evidences of victory in the midst of seemingly overwhelming

and irretrievable defeat.

"So let all thine enemies be confounded, O Lord: but let them that love thee be as the sun when he goeth forth in his might" (Judg. 5:31).

The Type of the Burial of Christ

"And the priest shall put on the linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar. And he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place" (Lev. 6:10, 11).

The solemn care of the ashes of the burnt offering tells the story of how precious was the object they represented. The burnt offering was wholly burnt. It was all for God, a sweet savor unto the Lord. The garments the priest wore when he took the ashes from the altar and placed them beside the altar were not the garments he wore when he took them from beside the altar and carried them without the camp. There is here a suggestion of the end of one priesthood when the ashes were taken from the altar, and the commencement of a new priesthood when they were carried to a clean place outside the camp.

When Nicodemus and Joseph took the body of our Lord from the cross, they broke every tie that bound them to the temple and its service. Were they of the priestly family of Aaron or of the consecrated tribe of Levi, they violated every link with the old order at Jerusalem when they deliberately handled a dead body on the eve of the Passover. They lost every claim to the privileges or service of the temple; they had completely broken with the old order.

But when they carried that body to a clean place outside the camp they were priests of a new order. They were members of that royal priesthood that is a "chosen generation . . . a holy nation, a peculiar people," ordained to "show forth the praises of him who hath called us out of darkness into his marvelous light" (I Pet. 2:9). They were of that "spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5).

Joseph and Nicodemus carried the ashes of the Burnt Offering to a clean place outside the camp. That Burnt Offering was Christ, who was in every word and deed, in every motive and desire, a sweet savor unto the Lord. He came of His own voluntary will. He glorified God on earth and finished the work God gave Him to do.

Joseph and Nicodemus not only as new priests reverently carried and deposited the ashes of the Burnt Offering in that clean tomb, but when they came to the cross to do this honor for Christ, they went forth "unto him without the camp, bearing his reproach" (Heb. 13:13). None other of the Lord's disciples had so much to lose as they, and they gladly and finally sacrificed all they had.

May devotion to Christ cause us also to go forth unto Him outside every camp, bearing His reproach.

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SUNDAY SCHOOL LESSONS

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April 17

The Reality of Eternal Life

John 5:25; I Corinthians 15:20-26;
II Corinthians 4:16-5:1

Memory Selection: *Now hath Christ been raised from the dead, the firstfruits of them that are asleep.*—I Corinthians 15:20, A.S.V.

The Bible clearly teaches the possibility of either eternal life or eternal death for the sons of men. It was for the purpose of providing eternal life for as many as would believe in Him that the Lord Jesus Christ came into the world (John 3:16).

But eternal life is not something which we shall possess merely in the future. For the soul that has savingly believed in the Lord, eternal life begins now (John 5:24, A.S.V.). The wondrous salvation which we have received must work transformingly in life now.

I. Eternal Life Here and Now (John 5:25)

In this portion of John 5 two resurrections are mentioned. The physical resurrection of the dead is clearly set forth in verses 28 and 29. Notice specifically the terms "tombs" and "come forth" (see A.S.V.).

In contradistinction to this stands the resurrection indicated in verse 25. This resurrection is introduced by the words, "The hour cometh and now is." Here is a resurrection which was going on at the time our Lord was on earth. This is ours when, as believers in the Lord Jesus, we are raised from the death of sin unto the life of righteousness. It is blessedly true that those who are dead in trespasses and sin (cf. Eph. 2:1) may still hear the voice of the Son of God. To those who hear and therefore heed, eternal life is granted. Only they who put their trust in the Lord Jesus Christ can be said to truly live.

II. The Fact of Physical Resurrection (I Cor. 15:20-26)

Though there are many references to the resurrection of the dead, both saved and unsaved, I Corinthians 15 is probably the pivotal passage on this subject. In this chapter we have emphasis on the importance of the resurrection of Jesus Christ in connection with the resurrection of others (vv. 12-19). In addition, the order of the resurrections is clearly established (vv. 23, 24). Further, emphasis is placed on the practical aspect of the truths (vv. 34, 58). Then we have the great passage of the relationship of the resurrection body over against our present body (vv. 35-49). Finally, we see the revelation as to the time when this resurrection will occur in the annunciation of the mystery (vv. 50-53). No wonder we find a song of praise and joy in verses 54-57.

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In the passage selected for this lesson we see both the fact and the order of resurrection. The fact is established in that Christ has been raised from the dead (vv. 20, 21), and in the assertion that "in Christ shall all be made alive" (v. 22). The order of resurrection is indicated in verses 23 and 24: first, Christ the firstfruits; second, they that are Christ's at His coming; and third, the end.

The resurrection of the Lord Jesus is the guarantee to all men of their resurrection. All shall be made alive physically at the appointed time. Though we are given few details concerning the resurrection unto judgment, we do have the description in such passages as Revelation 20:11-15.

The reference to our Lord as the firstfruits is interesting. Firstfruits indicate the harvest to follow. In this instance, the harvest is assured by the promise of the Lord Himself. The triumph is certain; death shall be conquered; the Lord Jesus shall reign; God, the blessed Trinity, shall be supreme.

III. The Hope of Physical Resurrection (II Cor. 4:16-5:1)

The glory of the coming day is brought before us as an encouragement and source of strength in our present situation. Our trial is spoken of as "light" (II Cor. 4:17). However great the testing, it is light when compared to the glory which shall be ours (Rom. 8:18). Moreover, our testing is temporary ("for the moment"). Though the moment may seem long, actually, in comparison with the glory before us, the temptation is most temporary.

We are informed that our light affliction works for us; that is to say, there is a direct relationship between our testings for the sake of the Lord Jesus and the eternal weight of glory before us. The way to walk well pleasing to God in the midst of present suffering for the Lord Jesus is not to look at things which are seen, but at the things not seen. Like Moses, we should endure as seeing Him who is invisible (Heb. 11:27). Let us therefore in hope look forward to that day when we shall be clothed upon, when what is mortal shall be swallowed up of life (II Cor. 5:4).

April 24

The Disciplines of Discipleship

Luke 12:16-21; 14:27-33

Memory Selection: *Whosoever doth not bear his own cross, and come after me, cannot be my disciple.*—Luke 14:27, A.S.V.

The subject of discipleship cannot be emphasized too strongly, particularly in view of the fact that we are living in days of lowered ethical standards. How far

removed is our day and generation from the rigorous and disciplined living of a John the Baptist. The call of the Lord Jesus Christ to His followers for absolute and utter devotion to Himself, and an open and clear break with all on which He cannot put His seal of approval, is still His will for the Church.

I. Foolish Living (Luke 12:16-21)

This parable, sometimes called the parable of the rich fool, points out the calamity of living only for the things of time and sense. Though we should be very careful about the use of the word "fool" (Matt. 5:22), in this instance the only word which seemingly describes the unwisdom of this man is that word which God Himself uses (Luke 12:20).

It is evident that this man received God's blessing in the provision of temporal favors. Though he owed all to God, in the fact that it was of God's mercy that his field brought forth so plentifully, this man had no time for the Lord. So engrossed was he in things material that all he could think of was a place to store the excess fruits of the earth. Consequently, he tore down his smaller barns and built larger. In self-sufficiency, he then, in congratulatory tones, spoke to himself, saying, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry."

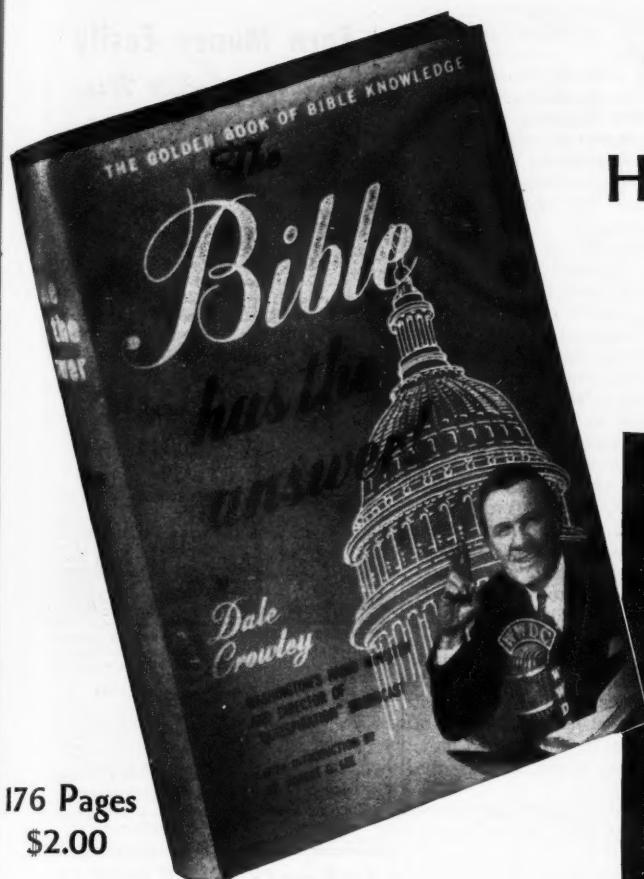
While the man seems at least to have recognized the fact that he had a soul, he was not concerned about it. As a matter of fact, though he used the maxim of the Epicureans, he failed to complete the statement. In other words, he was not even a good Epicurean. They at least added, "for tomorrow we shall die." Death was the last word in this man's vocabulary, as it is in the vocabularies of many men living now. But death is real, and death must be faced. Foolish indeed is the man who has no thought of what will occur at that hour and what will transpire beyond that hour.

In this story, the Lord Jesus Christ says to us all that we should have eternal things in mind while we live on earth. Notice the conclusion of the parable: "So is he that layeth up treasure for himself, and is not rich toward God" (v. 21). In view of the certainty of death (apart from the coming of the Lord Jesus Christ for His own); in view of the finality of death, insofar as our attitude toward the Lord Jesus Christ at that time will be sealed forever; in view of the fact that there is, according to the Word of God, a life beyond, how important it is that we live our lives in view of this teaching of our Saviour.

II. Wise Living (Luke 14:27-33)

This passage really begins back in verse 25. The Lord Jesus gives three tests of discipleship. The first is His supremacy above all relatives and friends (v. 26). The second is His supremacy over our own desires and plans (v. 27). The third is His supremacy over our regard for possessions (v. 33).

Each of these verses contains the statement, "cannot be my disciple." These words are absolute. The Lord Jesus Christ, finally, irrevocably, plainly, indi-



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cates that no man can be His disciple and place relatives, self or possessions before Him. Such teaching is in contrast to the weak, effeminate, sweet-nothingnesses of much of present-day preaching. Our Lord never deceived His followers as to the kind of life that would be theirs if they followed Him. Invariably He pointed out the difficulties, the problems, the heart-aches, the sorrows, the shame if they wholly followed Him.

This is still the call of our Saviour. Occidentals will probably understand a bit better the vivid orientalisms of verse 26 by reading the parallel passage in Matthew 10:34-37. The point of the passage is that our affection toward loved ones should be as hatred compared to our affection to the Lord Jesus. There never can be any question as to the decision for the child of God when there is controversy between a relative and the claims of Christ. Nor can there be any question when there is controversy between ourselves and the Lord Jesus Christ. We are to bear our cross and follow Him. That cross is nothing less than the utter crucifixion of self, so far as any willful, obstinate and rebellious attitude or act is concerned. This test means nothing less than the practical, experiential entering into the meaning of Galatians 2:20. Nor can any follower of the Lord Jesus Christ have his affections set upon ownership of possessions as a goal in life. Such a man, said the Lord Jesus, cannot be His disciple.

These passages of Scripture are sobering and challenging. May God help us to face them honestly and to act, by the power of the Holy Spirit, in view of what our Lord has spoken.

May 1

Jesus Is King

Mark 11:1-11, 15-18

Memory Selection: *Blessed is he that cometh in the name of the Lord.*—Mark 11:9

There are many reasons to doubt the understanding, and perhaps even the sincerity, of the crowd which wildly acclaimed the Lord Jesus on the day of the so-called triumphal entry. If the welcome were all that it seemed to be on the surface, we may well ask why the Lord, in the midst of the procession, stopped and wept over Jerusalem (Luke 19:41). Moreover if the crowds had really meant, "Blessed is he that cometh in the name of the Lord" (Matt. 21:9), why did the Lord require that these words be spoken again (Matt. 23:39)? Though undoubtedly some in the crowd were sincere and understood something of what they did, for the most part this is another illustration of people drawing near to Him with their lips when their hearts are far from Him (Matt. 15:8).

I. The Kingship of the Lord Jesus (Mark 11:1-11)

Whatever the attitude of the crowd toward the Lord Jesus, it is still true that He is the King. On this occasion, in keeping with Old Testament Scripture and with oriental custom, He presented Himself as the King (Zech. 9:9). The

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words of the multitude indicate their witting or unwitting identification of Him with the Messiah of the Old Testament (Ps. 118:25, 26). The word "Hosanna" means "save now." Here then was a tacit acknowledgment of His Saviourhood as well as of His Kingship. Their reception of Him in using the word "blessed" shows their readiness to receive Him, if the word was spoken from their hearts.

If we follow the traditional days for Holy Week, this entrance into Jerusalem occurred on Sunday. It is our Lord's entry into Jerusalem as King. Mark makes plain that the cleansing of the temple occurred on the next day (11:12), Monday. In this entrance into Jerusalem, the Lord was acting as Priest. The following day was spent in questioning and teaching. In this instance, His entrance into Jerusalem was that of Prophet. Thus we see in these three days the Lord presented Himself specifically as King, as Priest, and as Prophet.

Returning to the day of the so-called triumphal entry, you will notice the instructions He gave His disciples about securing the colt to be used by Him. The owner of the animals (Matthew makes clear that both an ass and a colt were involved—Matt. 21:2) performed his stewardship well. The simple statement, "The Lord hath need of him," was sufficient to secure his release of the animal. Observe in passing that, even so, the Lord was not in debt to him. This was true not simply because He created all things and therefore truly owns them, but because He rode an animal "whereon no man ever yet sat" (Mark 11:2). The man received back again an animal that had been broken for riding, which, incidentally, is no mean return.

The occasion to the populace of Jerusalem must have been a gala one. The singing, the strewing of palm branches and clothing in the way, undoubtedly all added to a most unusual occasion. We cannot help but believe that such a welcome actually given with scriptural knowledge and from the heart would have been most welcome to the Son of God.

We cannot pass from this scripture without asking our own hearts a question as to our own allegiance to the Lord. How much of shallowness is there in our profession of the Lamb of God?

II. The Priesthood of the Lord Jesus (Mark 11:15-18)

The day following the so-called triumphal entry, our Lord entered the precincts of the temple and cast out those that bought and sold, and also overthrew the tables of the money changers and the seats of them that sold doves. You will remember that on an earlier occasion He performed this ministry (John 2:13-22). Thus, at the beginning and at the end of His ministry, He cleansed the temple.

In all probability the money changers began their ministry simply to make possible the exchange of foreign coins for those of the sanctuary. Perhaps the sellers of doves began their ministry as a help to those who came to sacrifice. But it is easy to understand how both of these business enterprises soon degenerated into a sordid affair simply to make money. We should beware of any devices origi-

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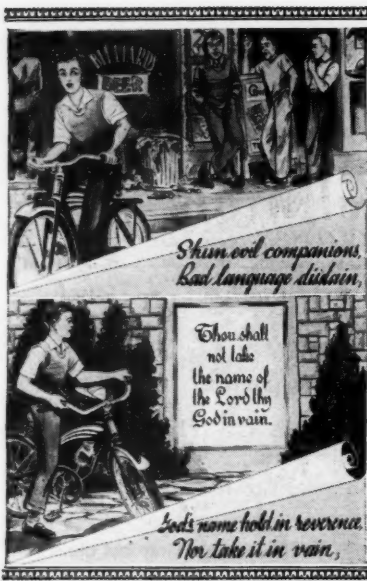
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nated simply to make easy the worship of God. The proponents of any such plan will probably soon succumb to the temptation of personal gain, while the worshiper will soon leave off his worship altogether.

This scripture shows us the authority of the Lord Jesus Christ and gives us to understand that the day in which His patience is exhausted will dawn and that the hour of judgment will come.

May 8

Jesus Answers His Critics

Mark 11:27-33; 12:28-34

Memory Selection: *For he taught them as one having authority, and not as their scribes.*—Matthew 7:29, A.S.V.

According to the traditional dating of Holy Week, Christ entered Jerusalem on Tuesday for a day of teaching. During part of that day His enemies combined to attempt to ensnare Him in His words. A strange combination of Hebrew sects joined that they might trap Him. The Pharisees and the Herodians had their questions which they propounded (Mark 12:13-17). That the Pharisees, who prided themselves on their separation from others, should join with the Herodians, who were regarded as quite unpatriotic so far as faithfulness to the Jewish nation was concerned, is a source of amazement. They had one thing in common—their opposition to Christ. Our Lord soon silenced their questions.

Then the Sadducees had their representatives come with their very foolish questions (Mark 12:18-27). A third question was propounded by one of the scribes (Matt. 22:34, 35; Mark 12:28 ff.). Finally, our Lord addressed a question to the Pharisees (Matt. 22:41-45; Mark 12:35-37).

Our lesson today has to do with the question which the chief priests, scribes and elders raised concerning His authority, and with the question of the Pharisees concerning which commandment is first of all.

I. A Question Concerning Authority (Mark 11:27-33)

Even a casual reading reveals that the questions of the different groups approaching the Lord Jesus were calculated to embarrass Him. In this instance, the leaders of the people banded together and pompously demanded by whose authority He did what He did (v. 28). Their question at least acknowledges the fact that the Lord Jesus did the things which are credited to Him.

This question, however, was a needless one. In view of the testimony of His life, the plain teachings of His lips, and His mighty works, it is apparent by what authority He performed His deeds. That the question was not asked out of an open and sincere heart is evident by the way the Lord responded to it; He could see through the perfidy of their hearts.

He indicated there was one question He would like to ask them. On the basis of their answering His question, He promised to answer theirs.

His question seems simple enough: "The baptism of John, was it from heaven

or from men?" These men, of course, properly reasoned as to their reply. If they were to answer that John's baptism was from heaven, then it would be very easy for the Lord to say, "Why do you not believe what he has said?" You will remember, of course, that John the Baptist had identified the Lord Jesus as the Messiah promised of old. On the other hand, if they were to deny that John's baptism was from heaven, in order to support their own conclusion as to the Lord Jesus, they realized their jeopardy, because the people all held John to be a prophet of God. These men took the cowardly way and said, "We know not." But their agnosticism was a feigned one. However, they had their answer. They refused to reply to the Lord's question, and by the same token, He did not have to answer theirs.

Once again we see something of the wisdom and understanding of the Lord Jesus Christ. We certainly may put our full confidence in Him, in whom are hidden all the treasures of wisdom and knowledge.

II. A Question Concerning Ethics (Mark 12:28-34)

This question as to which commandment was first seems to have been a common one of the day. The Lord Jesus gave in answer to the question what we have come to call the summary of the law. Stressing monotheism, He went on to say that the duties of man are twofold: first, to love the Lord with all the heart, the soul, the mind, and the strength; and second, to love one's neighbor as himself. Such an answer is at once comprehensive and conclusive.

We cannot face such a demand, however, without recognizing our own sinfulness before God. Think of the tremendous implications of these statements. Has our heart ever been divided? Has our soul ever longed for anyone or anything more than God? Has our mind been centered on things eternal? Has our strength been utterly devoted to God? If by imagination we could escape the thrusts of conscience concerning duties to God, is there any one of us would dare affirm that he has always loved his neighbor as himself? Even the most generous soul has to look back on occasions when decisions were made not for the equal good of his neighbor, but rather for his own prestige, his own advancement, and his own wealth.

Thus the law closes every mouth and brings us all guilty before God. Thank God, the Saviour has come, and through faith in Him we pass out of death into life. Then it is by His Spirit that we learn to walk to glorify Him, so that the "righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit."

To recognize what God demands is the first step toward entering the kingdom of God. Seeing what He demands, realizing our utter inability of ourselves, we then cast ourselves upon Him who died for us that we might live to the honor and glory of God. But alas, how sad that it is possible to be not far from the kingdom of God and yet be lost. We need more than a recognition of our duty. We need re-

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May 15 Jesus' Teachings on the Judgment

Mark 13:1, 2, 28-37

Memory Selection: *Take ye heed, watch and pray: for ye know not when the time is.*—Mark 13:33, A.S.V.

During the day of teaching in His last week of earthly ministry, we see the Lord Jesus as the Prophet of God, the One who speaks for God as well as foretells the future. In this section, we have prophecy in the sense of prediction. This Olivet Discourse was delivered to His disciples (Mark 13:1).

I. The Destruction of Jerusalem (Mark 13:1, 2)

The disciples came to the Lord Jesus calling attention to the beauty of the temple. However magnificent the structure was, He indicates that the judgments of God were about to fall. He spoke of the building being torn down, so that there would not be one stone upon another. We know the judgment referred to here was accomplished in A.D. 70 when Titus, the Roman general, swept down upon Jerusalem with his Roman hordes. That this prophecy was fulfilled is abundantly attested by history.

II. The Shadow of Coming Events (Mark 13:28-31)

The statement concerning "these things" (v. 29) undoubtedly takes us back to the "abomination of desolation" (v. 14), the "tribulation" (v. 19), the appearance of Antichrist (vv. 21 ff.), and the heavenly signs (vv. 24, 25) mentioned previously. It is the combination of these predicted things that will indicate that His return draws near. While we have absolutely no right to designate dates as to the Lord's return, nevertheless, these signs of our Lord's coming with His own are definite and clear. If certain of them already seem to be on the horizon, we should be the more prepared for His soon return. Just as when the fig tree puts forth its leaves summer is nigh, so when the signs spoken of here come to pass, the generation involved may understand that His coming is very close.

There is a difference of opinion regarding the interpretation of verse 30. Some understand the word translated "generation" to refer to the race of Israel, and that this is a promise that Israel will not pass away until all these things are accomplished. Others hold that "generation" refers to a specific generation to come, and that when these things begin to happen, they will all transpire within one generation. Both of these interpretations, it seems to us, are tenable.

Says the Scripture, "Heaven and earth shall pass away: but my words shall not pass away" (v. 31). Thus the Lord declares the certainty of fulfillment of that which He spoke. Though scoffers may arise who will deny His coming, yet God's Word stands sure. While modernists may charge us fundamentalists with bibliolatry, it is apparent why we emphasize the

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Word of God so much. We have no less authority than the Son of God Himself. We worship the true and the living God, and we acknowledge that what He has said will be performed to the dotting of the "i" and the crossing of the "t."

III. The Necessity to Watch (Mark 13:32-37)

The doctrine of the Lord's return is never left simply in the realm of theory. What we have in this teaching is not just simply something very interesting to study, but rather something which has to do with the way we live now. Thus our Lord emphasizes the fact that we should be watching for Him. Since we do not know the day or the hour, we are exhorted to take heed and to watch and pray.

The picture given is that of a master giving authority to his servants as to their work just prior to his going away. He tells the porter to watch for his return. So we are to watch for the return of the Lord Jesus, at the same time going about the tasks He has given us to do. We know not when the Lord will come, but we do know that He is coming; therefore, let us arouse from slumber and accomplish all that He has given us to do.

Mark 13:32 has created a problem in the minds of some regarding what seems to be lack of knowledge on the part of our Lord. The construction here is very interesting. Literally translated, the expression "but the Father" reads, "if not the Father" (or, "but as"). In other words, far from denying that our Lord knew the time of His return, this verse affirms that He knows it because of His identity with the Father (cf. John 10:30).

How much has the absolute reality that one day we shall face our blessed Lord dawned upon our hearts? Are there things we would not say, acts we would not perform, places we would not go if we lived in absolute consciousness of His return for us at any time? May the truth—and it is the truth—of this teaching so grip our hearts as to result in a translation of our lives into the full will of God for us.

Conscience: The Accurate Index of Our Spiritual State

[Continued from page 553]

and void of offense!

"I exercise myself," he said—meaning that he continually put forth the conscious effort of his will, a will renewed by the Holy Ghost. And he tells us to do the same, in I Timothy 4:7: "Exercise thyself unto godliness"—which is only another way of saying the same thing, for godliness is just a conscience void of offense toward God and toward men.

What sort of exercise could this have been, do you suppose? We get a suggestion of it in Acts 20:34, where we find Paul telling the Ephesian elders that he coveted no man's silver, or gold, or apparel. "Yea, ye yourselves know," he says, "that these hands have ministered unto my necessities, and to them that were with me." Paul not only refused any material reward for his three years at Ephesus, but insisted upon laboring, "working with our own hands," as he says in I Corinthians 4:12, in order to be able to "make the gospel of Christ without charge." There is the model evangelist you have been looking for, you pastors—a man who not only refused to accept gifts for his ministry, but who put in his spare time working to support himself while preaching!

The apostle Paul never did sound to me like a man who preached one thing but lived another. So this exercising of himself as to conscience must surely have found its expression in what he preached and in what he wrote. Look through his epistles and what do you find on this subject? Just a long list of exhortations like: "Reckon yourselves dead unto sin . . . Present your bodies a living sacrifice . . . Make not provision for the flesh . . . Flee from idolatry . . . Putting away lying . . . Children, obey your parents in the Lord . . . Honor thy father and mother . . . Let each esteem other better than themselves." But this is the old story we have heard so often and are so willing for others to learn—the lesson of death to self, of the corn of wheat falling into the ground to die.

AN EXERCISED CONSCIENCE is a good conscience. Peter tells us in I Peter 3:21 that salvation itself is "the answer of a good conscience toward God." Literally, the text here reads, "the interrogation of a good conscience," that is, the questions and replies which a good conscience is continually carrying on with God. Archbishop Leighton says: "That conscience alone is good which is much busied in this work of demanding and answering; which speaks much with itself, and much with God."

Such a conscience is also a witnessing conscience, as Paul says in Romans 9:1: "My conscience also bearing me witness in the Holy Ghost." Beloved, how solemn is this thought! Can we truly scrutinize each word and deed of our lives under such a magnifying glass? Can we attest the integrity of each statement we make, each act we perform, by such an appeal to the vindication of the Holy Spirit of

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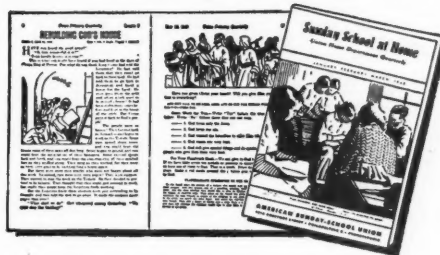
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God? We can if we hold "the mystery of the faith in a pure conscience," as Paul puts it again in I Timothy 3:9.

The Lord gave me a magnificent example of this kind of conscience not long ago. One of our workers here at Moody Bible Institute has for months been caring for a friend of hers, another employee, who finally was removed to the hospital for surgery, and her friend had to make several trips to the hospital on her account. Afterward she came to her director and asked about making up the time she had spent on these errands of mercy. When she was told she wouldn't have to make up the time, she objected. "That means that the Institute would be paying for my trips to the hospital," she said, "and the Lord has already paid me for that time!" That is what the apostle means by a conscience void of offense toward God and toward men.

Now I can hear somebody saying, "Well, that was all right for Paul, but it wouldn't be practical today." What you really mean is, it wouldn't be popular today. For it is the little foxes that spoil the vines. Those tender grapes soon disappear when we begin to ignore and to overrule our consciences—not at first in the big things, but in the little, seemingly insignificant things.

Let me read you a portion of a letter written to President Grover Cleveland in 1895, by a fifteen-year-old child—one of the quaintest letters in the whole White House collection:

"Dear President: I am in a dreadful state of mind, and I thought I would write and tell you all. About two years ago—as near as I can remember, it is two years—I used two postage stamps that had been used before on letters, perhaps more than two stamps, but I can only remember of doing it twice. I did not realize what I had done until lately. My mind is constantly turned on that subject, and I think of it night and day. Now, dear President, will you please forgive me, and I will promise you I will never do it again. Enclosed find cost of three stamps, and please forgive me, for I was then but thirteen years old, for I am heartily sorry for what I have done. From one of your subjects."

Even we adults smile condescendingly today at such seeming simplicity, but I say to you in all earnestness that my heart's desire is for a return to such a state of conscience. Our Lord Himself said that "whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

I say "return" to such a state of conscience because there is not one Christian in a thousand today who hasn't left it. And that brings us to a consideration of God's Word on Christian conscience in decline. This will not be pleasant, nor soothing, nor immediately comforting, but we trust it may work the peaceable fruit of righteousness to anyone who may be exercised thereby.

Scripture is very plain on this subject of conscience disregarded, so plain that we dare not ignore it. For it reminds us of that which we all know by personal experience as well, namely, that con-

science unexercised and disregarded speaks with a weaker and weaker voice, and eventually no longer speaks at all. And the tragedy of this is that this silencing of conscience is just the counterpart, the inevitable accompaniment, of departure into sin.

First of all, our Bibles tell us that when we begin to grow careless in this matter of conscience, it immediately becomes what Paul calls "emboldened" (I Cor. 8:10). Read that passage and you will see that it has to do with the matter of casting a stumblingblock before those who are spiritually weak. If one such should happen to see any of us who have greater spiritual knowledge engaging in that which in itself may be harmless enough, and such a one should be emboldened to do likewise, then, Paul says, your Christian liberty becomes sin. If our brother's conscience in such a case becomes emboldened, the greater sin is ours, for causing it to be so.

"There are two stones we may not cast: The stone of stumbling in our brother's way,

The stone of censure at our brother's past,

For we ourselves have gone astray."

May God forgive us for our willful disregard of the plain truth of Scripture on this subject: "For none of us liveth to himself, and no man dieth to himself . . . wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

You know what the word "emboldened" means—to be encouraged in something. And the Greek word thus translated in I Corinthians 8:10 literally means to construct, or build. Every time we refuse the voice of conscience we lay in place another stone in the erection of the mausoleum in which it can eventually be buried.

This same portion of Scripture tells us that a weak conscience thus emboldened or strengthened in sin is in reality "wounded" (v. 12). And note that this wounding of a weak conscience is a sin against Christ Himself! I beg you to remember this, the next time you selfishly insist on gratifying some personal desire, innocent though it may be to you, but a stumblingblock to the weak.

It is only to be expected that a wounded conscience begins to swerve. We read in I Timothy 1:5, 6 of a "good conscience, and of faith unfeigned: from which some having swerved have turned aside." The Greek word translated *swerve* means literally "to miss the mark or deviate from truth."

An airplane pilot flying blind depends upon three instruments to keep himself on course—the turn-and-bank indicator, the rate-of-climb indicator, and the altimeter. An experienced pilot knows that when flying blind he must absolutely ignore his feelings and depend solely on his instruments. But suppose one or more of his instruments begin to do what Paul says here some do as to conscience—to swerve, or "to deviate from the truth." You know what will happen to that pilot unless he gets out of the cloud or the darkness immediately. You read about him in the papers next day.

Christian, you and I are flying blind all the time, for we walk by faith, not by sight. Our course chart is God's Word, and our chief instrument is our conscience, once purged from dead works. But if our conscience begins to swerve, it is in great danger of coming to that last state of Christian conscience mentioned in Scripture—"the last state is worse than the first."

"This charge I commit unto thee, son Timothy," wrote Paul (I Tim. 1:18, 19), "according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." The English expression used here about conscience, "having put away," is not nearly strong enough to convey the literal meaning behind the Greek words. What Paul really says here about conscience is that some folks finally cast it off entirely. When you cast off something entirely, it is abandoned.

Can you imagine an airplane pilot tearing his instruments out of their places and throwing them away? Can you picture the pilot of an ocean liner deliberately ordering the ship's compass thrown overboard? No wonder Paul says that this abandoning of the conscience makes shipwreck of the faith. Of course he is speaking here about Christians, for you cannot experience shipwreck standing on the shore. You have to be in the ship!

Beloved, our walk with God and our spiritual temperature are directly and definitely in exact ratio to the state of this mysterious thing we call conscience. No matter what we are, or who we are, or what our work may be, or what we profess, the state of our conscience is the index to our true spiritual state. No wonder our blessed Lord said: "And all the churches shall know that I am he that searcheth the reins and hearts"—the Omniscient, all-seeing One who knows the exact state of our conscience, whether it be the defiled conscience of the unsaved, the purged conscience of the babe in Christ, the abandoned conscience of those who have a name to live and are dead, or the conscience void of offense toward God and toward men of those believers who strenuously and seriously devote themselves to the attainment of that intimate, blessed daily fellowship with God which only such a conscience will permit.

In his simple but invaluable book on *Conscience*, Thomas Baird, of Singapore, has said that seven chief dangers confront the present century:

1. Religion without the Holy Ghost.
2. Christianity without Christ.
3. Forgiveness without repentance.
4. Salvation without regeneration.
5. Politics without God.
6. Heaven without hell.
7. Conscience without exercise.

"And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."

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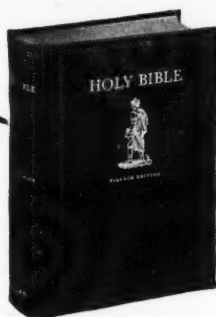
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us the same blessed sense of our Lord's own presence which has thrilled our hearts in these days. Beloved, we can do so, and we should do so—and we will do so, if we are willing to be honest with ourselves and with God about our daily walk.

How is my conscience today—is it void of offense toward God and toward men? Or have I silenced its voice in little things for so long that I am beginning to ignore it in those graver matters which are the real reason I have no spiritual power?

It is just the old story all over again—we want to eat our cake and have it too; we want to indulge the pride of life, and the lust of the eyes, and the lust of the flesh, and at the same time, by some miracle of unscriptural manipulation, we want to experience the power of the Holy Ghost in our individual lives and service.

Everybody knows this is true, but only a handful of the thousands attending this great conference will be willing to face the issue honestly. Thank God for them, whoever they are—the praying minority like Gideon's three hundred, who know that the true Christian life is a daily, hourly momentary warfare, in which the exceeding greatness of the power must be of God, and who, like Paul, are able to say, "Neither count I my life dear unto myself."

Let me leave this challenge before you today, beloved: You are a child of God; the Holy Ghost is indwelling you with all of His potential and unlimited power available for your life and service. But you know that there are words you have said and deeds you have enacted which need to be made right with God and with men. God longs to bless you and to use you, and He will—when you are ready to pay the price. That price is different with each of us, but in every case it calls for some immediate resuscitations in the graveyards of our memories. There are some unburied corpses back there which we have just let lie, because our conscience wasn't functioning as it should, and we thought we could just sneak away and leave those grisly specters behind us somewhere. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

I plead with you for an honest return to that exercise of ourselves which will give us "a conscience void of offense toward God, and toward men."

How to Be Happy Though Married

[Continued from page 564]

marriage. An unhappy marriage is not just that alone; it means children denied the love and understanding that is their due. It spreads a pall of gloom and defeat over lives once radiant with hope and souls whose dreams now cannot come true.

Deep-seated psychotic reactions stem from the basic frustrations and the betrayals inherent in marriage that fails.

We are not alluding to the marriage that ends in divorce as the only one that is a failure, but all those whose destiny

is short of the full conception we as God's children must hold.

WHAT MAKES for a happy married life? Since marriage is a milestone in the growth of the individual, it stands to reason that we should be happier married than single, as a general rule. Happiness in marriage is not an accident and can be achieved by all with varied success.

Polls are a national institution, so perhaps we might look at some statistics gathered from several hundred successfully married couples and several hundred couples whose marriages failed. The most often checked quality was congeniality, or the ability to get along with others. Such a quality is an indication of thoughtfulness, of emotional maturity. Self-centered and subjective persons are not congenial. These couples knew—the one group from the experience of this quality, and the other from the sad lack of it—that here is an essential trait.

Often checked qualities were lack of critical attitude, desire to make others happy, and love for children. A surprising number placed importance on ability to conquer bad moods and the willingness to meet difficulties fairly. In a very real sense these indicate a partnership earnestly realized and an honest effort to contribute something real toward marriage. In the marriage that fails, we often find one of the mates wants much, but gives little.

Money matters a great deal in marriage. In a certain city, 42 per cent of the divorces were over money troubles. Couples ought to learn to plan expenditures together, and to share the economic fortunes as a unit. Overspending and profligacy take a heavy toll.

As the little foxes spoil the vines, so often it is little things that irritate and spoil marriage—trifles that pile up become mountains. Likewise it is the little courtesies, acts of thoughtfulness and devotion that, like the tendrils of the vine, intertwine the lives of a man and woman together in ever deepening love.

Three words can be helpful as a positive way to ever-increasing happiness in marriage. These words are first, *care*; then, *share*; and last, *prayer*. We might interpret the first word as meaning we are to love one another; the second, to work together in mutual co-operation; and the last, to worship God in a full-orbed Christian experience.

We need this old-fashioned grace:

"Lord Jesus, be our holy Guest,
Our morning joy and evening rest;
And with our daily bread impart
Thy love and peace, to every heart."

Paul's injunction to love our wives ought to be practiced gladly, and we shall find ready response, as love begets love. Love is one element of life that can become an ingredient of every action. It mixes well with everything.

No couple can possibly come to marriage with love other than awakened and in its dawning. Love grows as we grow. It deepens as we pass through adventures together, from the double yoke of pulling together to climbing the sunlit mountain

top, and all along the way we draw the materials of richer understanding and love.

Each partner must seek to bless the other, for "love seeketh not her own." Often we create an atmosphere of tension, of irritability and harshness in which love wilts, and a wife or a husband becomes a robot, devoid of living personality and drained of initiative. Indeed love and hate can be close together, for the disappointments and frustrations of life can explode in rebellion or smolder in regret.

One minister remarried every couple in his church, not that the first ceremony was not legal or in most cases kept, but that each partner might again face the tremendous implications of the vows they made not only to God but to each other. We must love each other, come silver threads among the gold or not. Our tasks in the framework of marriage can become deadly monotony and enervating routine. Love is the one great force which can lighten the load and transform the commonplace.

The story is told of the servant girl on the farm who spoke of the sparrows that sang like meadow larks and the rainbows that formed in the soap bubbles when the dishwasher was thrown on the road. Then in bated breath she gave the reason for such fantasy—"My lover kissed my eyes last night." For the partnership of marriage God has a gift—it is love. And which of us does not need the holy inspiration of its kiss?

Our first word was care, and the second grows out of it. To *share* is to stop living alone or making the world move around oneself, and to encompass others and their concerns. No person passes from adolescent behavior to that of adulthood without this new concept. It follows that many of our failures in marriage are due to adolescent traits persisting in marriage, which demands all an adult can give to make it successful.

Co-operation must be the pattern of the new life. Co-operate in achieving a happy home, co-operate in financing and spending for a home worth while. Marriage is a partnership, and can never succeed until that partnership is recognized as equal in importance, in the contribution each is to make toward it, and the responsibility each must assume for a fair share in this enterprise.

Adversity may rock but never ruin the marriage based on love and co-operation. In order to have two sets of shoulders to the wheel, there must be two hearts that beat as one. It is "the set of the sails that determines the port, and not the winds that blow." You can succeed if you work together!

Add to care and share, the word that means faith and worship—*prayer*. Thus we blend the two personalities of the marriage tie together in the soul and bind them with the larger loyalties of faith. Christian homes do not crumble in the storms or when floods come, for beneath them is the solid rock of faith in Christ, and of obedience to the will of God. God Himself adds the blessing where windows are open toward heaven.

John Oxenham describes the home of

the Christian family in these words:

"The cornerstone in truth is laid;
The guardian walls of honor made;
The roof of faith is built above;
The fire upon the hearth is love;
Though rains descend and loud winds call,
This happy home shall never fall."



REPORT FROM MBS

By Elisabeth Fletcher

A FEW moments in the lives of Moody field representatives, told in their own words:

"I want you to follow me to a Methodist home in Baltimore. There I met a lady eighty-five years of age. She crochets dolls and sells them. What she has left over, she gives to the Lord's work. She does not spend a penny for herself. She is a widow, and she told me she had something that was very precious to her—a diamond ring. She felt that she was going to be with the Lord and wanted me to take it and sell it so that some student might train for the Lord Jesus Christ."

"The Lord laid me aside for several months last fall. I was in a semi-private ward in a hospital in Philadelphia. In the same room were a backslidden Presbyterian, a foreman of an electrical shop, a race horse trainer and an aged man of seventy-six who was supposed to be deaf. I had the joy of bringing two of these men back to God."

"I called on a gray-haired woman who told me she had been praying that the Lord would lay it on the heart of someone to visit her. I told her I had come to talk to her about the Lord. 'I have a son just dismissed from the hospital,' she told me. 'The doctors say he will be unable to live much longer. He has a wife and three children and is thirty-nine years of age. He was saved two weeks ago, and seemed to be getting better; but just two nights ago an old schoolmate, an atheist, came to visit him. My son gave his testimony and said he was trusting God for healing. The atheist told him, 'I have known you all my life. I want you to know there is no God and no such thing as prayer. You might just as well fold up.' My son practically did fold up. Is there anything you can do or say that will convince him that he can place his trust in the Lord?'"

"I knew God's Word was powerful. I went in and saw her son—just a skeleton. I gave him my testimony, and told how God had raised me up from a sick bed and made me restless as an insurance man and convinced me that I should work as a Moody representative. I got down on my knees and prayed that God would give wisdom, strength, and grace. Then the son took my hands and said, 'You do not know what a blessing you have been to me. I thought the Lord had forsaken me. I will trust the Lord and lay my burden upon Him.'"

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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

EASTER MORNING

In the silence of this morning,
As we gaze with wondering eye,
We notice in the distance
Our Saviour walking by.

Last night we knew for certain
He was in the silent tomb;
But today He's here beside us,
He has overcome its gloom.

This means that Christ our Saviour
Is risen as He said;
It means that e'en the dark-sealed tomb
Can never keep its dead.

It means that on some dawning
We, too, shall rise as He;
Jesus Christ, our Lord, victorious,
Did this for you and me.

—Ruth Clymer White

CHRIST'S PURPOSE IN DYING

- He died for all, that . . .
1. He might *annul sin* (Rom. 6:11)
 2. He might *displace self* (II Cor. 5:14, 15)
 3. He might *promote humility* (Phil. 2:5-8)
 4. He might *lead to righteousness* (I Pet. 2:24)
 5. He might *beget love* (I John 3:16)
 6. He might *conquer Satan* (Rev. 12:11)
 7. He might be the *harbinger of hope* (I Thess. 4:16)

—Marsh

"UNDER HIS WINGS SHALT THOU TRUST"

Psalms 91:4, 10

He shall cover thee with His feathers,
Under His wings shalt thou trust;
There shalt thou rest in safety,
Saved to the uttermost.

No evil shall betide thee,
No plague come nigh thee there;
Under His wings abiding,
Thou art His special care.

—A. White

"PLEASURES OF SIN"

vs.

"WAGES OF SIN"

- I. Pleasures of sin: enjoyment for a season (Heb. 11:25)
- II. Wages of sin: eternal separation from God (Rom. 6:23)

—Wren Thomas

DEEP THINGS OF GOD

1. Joy—unspeakable (I Pet. 1:8)
2. Gift—unspeakable (II Cor. 9:15)
3. Riches—unsearchable (Eph. 3:8)
4. Judgment—unsearchable (Rom. 11:33)
5. Ways—past finding out (Rom. 11:33)
6. Peace—past understanding (Phil. 4:7)
7. Love—past knowing (Eph. 3:19)

—R. L. B.

CHRIST AND YOU

- I. What *think* ye of Christ (Matt. 22:42)?
- II. What *say* ye of Christ (Matt. 16:15)?
- III. What *do* ye with Christ (Matt. 27:22)?

—S. M. Ransome

"HE LOVED US"

I John 4:10

- I. The Greatest Person: "He"
- II. The Greatest Principle: "Loved"
- III. The Greatest Amount: "Us"

—Harry G. Hamilton

MESSAGE OF THE EMPTY TOMB

The message of the empty tomb is the dynamic of Christianity. The believer can face life and all of its problems, death and all of its possibilities, eternity and all of its hopes, with a victorious faith and smile. The resurrection of Jesus Christ is the foundation of faith. It is the proof of His deity; it is the assurance of our Christian hope; it is the proof of the immortality of our souls.

—Donald J. MacKay

SONSHIP

I John 3:2

1. A Wonderful Privilege—"sons of God"
2. A Comforting Negative—"not yet appear what we shall be."
3. A Blessed Certainty—"we know . . . we shall be like him."
4. A Glorious Hope—"we shall see him as he is."

—The Rod of God

WHO IS A CHRISTIAN?

II Corinthians 5:17

1. The Apostle's Description of a True Christian: "In Christ"
2. The Apostle's Description of the Inward Change: "a new creature"
3. The Apostle's Description of the Effects of the Change: "old things are passed away"; "all things are become new."

—J. Allen Blair

CHRIST SUFFERING FOR US

- I. Secured a new access for us (I Pet. 3:18)
- II. Caused a new death in us (I Pet. 2:24)
- III. Involved a new life for us (II Cor. 5:21)
- IV. Imparted a new Spirit to us (Gal. 3:13, 14)
- V. Gave a new example to us (I Pet. 2:21)
- VI. Won a new redemption for us (Titus 2:14)
- VII. Wrought a new deliverance for us (Gal. 1:4)
- VIII. Laid the basis of a new fellowship for us (I Thess. 5:10)

—Adapted

ALONE WITH GOD

Ezekiel 3:22

1. To Hear His Voice (3:22; Hab. 2:1)
2. To Learn His Purpose (Gen. 17:1-19; I Sam. 3:10-22)
3. To Receive His Message (Judg. 6:14; Exod. 3:1-10; John 20:17)
4. To See His Face (Gen. 32:30)
5. To Receive His Blessing (Gen. 28:10-14; 32:24)
6. To Behold His Glory (Rev. 1:12-16; Exod. 33:18-22)

—Herald of Salvation

RESURRECTION RAPTURES

Gloomy indeed was the week before;
Brimful of dire events.
Heartbreaking were the sorrows He bore—
Agonies dreadful, intense.
Unable the grief overwhelming to bear
The downcast disciples gave way to despair.

But, blessed be the name of the Lord!
Their mourning to joy was turned
When they received the rapturous word,
And the thrilling news they learned:
"Rejoice, He is risen! No longer be sad!
He is risen! Arisen! Rejoice and be glad!"

"There may be weeping during the night,
But joy will come in the morn!"
The Passion-week darkness is turned to light;
New life—assurance is born:
"This promise to all believers I give:
'Because I'm alive, you also shall live!'"

O raptures of resurrection morn,
Fill all our hearts anew!
May Christ, our "hope of glory," adorn
And thrill our lives all through!
Assured that He evermore is alive
And all His children from death will re-
live!

—Charles A. Arnold

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

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—Publisher Unknown

THE GLORIOUS DOCTRINE OF THE RESURRECTION

To deny the resurrection is to say that we will never see more of the loved ones whose bodies have been committed to the clay. If Christ has not risen, this life is the only one, and we are as the brutes. How cruel it is to have anyone love you if this be true! How horrible that he should let the tendrils of your heart twine around him, if, when he is torn away in death, it is to be the end. I would rather hate than love if I thought there will be no resurrection, because then I would feel no pangs at losing the hated thing. Oh, the cruelty of unbelief! It takes away our brightest hopes. "If in this life only we have hope in Christ, we are of all men most miserable."

—D. L. Moody

"GRACE IN THE WILDERNESS"

Jeremiah 31:2

1. Wilderness of Sin—"By grace are ye saved, through faith" (Eph. 2:8).
2. Wilderness of Doubt—"Blessed are they that have not seen, and yet have believed" (John 20:29).
3. Wilderness of Trouble—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee" (Isa. 43:2).
4. Wilderness of Poverty—"As having nothing, yet possessing all things" (II Cor. 6:10).
5. Wilderness of Disappointed Friendships—"He is altogether lovely. This is my beloved, and this is my friend" (Song of Sol. 5:16).
6. Wilderness of Disappointed Hopes—"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil" (Heb. 6:19).
7. Wilderness of Sickness—"My grace is sufficient for thee, for my strength is made perfect in weakness" (II Cor. 12:9).
8. Wilderness of Death—"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me" (Ps. 23).

"O to grace how great a debtor
Daily I'm constrained to be!"

—E.E.P.



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THE RESURRECTION IN NATURE

Some years ago I kept a marine aquarium. As I stood looking at it one summer day I saw on the surface of the water a tiny creature, half fish, half snake, not an inch long, writhing as in mortal agony. With convulsive efforts it bent its head to tail, now on this side, now on that, springing in circles with a force simply wonderful in a creature so small.

I was stretching out my hands to remove it lest it should sink and die and pollute the clear waters, when, lo, in a moment, in a twinkling of an eye, its skin split from end to end, and there sprang out a delicate fly with slender black legs and pale lavender wings. Balancing itself for one instant on its discarded skin, it preened its gossamer wings and then flew out of an open window.

The impression made upon me was deep and overpowering. *I learned that nature was everywhere hinting at the truth of the resurrection.*

—S. S. Times

EASTER

Never did such wondrous glory

Wake the echoes of the day

As the angels' Easter story—

"Come, and see where Jesus lay."

He is risen! He is risen!

He is risen, as He said;

Broken is the grave's dark prison,

Christ is risen from the dead!

Easter light is growing clearer

As we call to mind that Christ

Every day is nearer, dearer;

He will surely keep His trust.

Christ is risen!—is ascended

To the throne of God above;

Earth and heaven now are blended,

One their Easter song of love.

—Howard T. N. Ussher

THE POINT IS OBVIOUS

A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this Book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man; "I would rather have a drink of water." Quickly as he could the chaplain brought the water. Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it, and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat, and spread it over the soldier. The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "If there is anything in that Book in your hand that makes a man do for another what you have done for me, please read it to me."

—Selected

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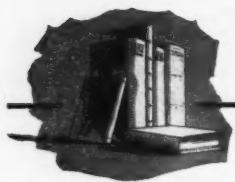
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NEW BOOKS

Christian Theology

By P. B. Fitzwater

A PART from the value of its contents, this volume is significant for two reasons. First, it is the most complete presentation of the theology taught in the most influential Bible institute in North America (with a larger alumni than any similar institution in the English world) that has appeared in its sixty years of history. From this institute the author graduated in 1890, and in this school he has been teaching since 1913. Secondly, this is the major work of a teacher greatly beloved by thousands of ministers and missionaries, laboring in every quarter of this globe, the mature product of half a century of faithfully teaching the great truths of the eternal Word of God.

In approximately five hundred pages of actual text (something slightly over 200,000 words) the major divisions of the work, and the portion allowed for each, are as follows: the Scriptures (40 pages), the Trinity (225, of which, excluding those on the Trinity as such, 40 are devoted to the doctrine of God, 68 to Christ, 45 to the Holy Spirit), Anthropology (50), Deontology, i.e., the Law (50), Soteriology (64), Ecclesiology (46), and Eschatology (30).

The style is transparently clear. The vocabulary is not irritatingly technical. Typographical devices make it an easy task to follow the author as he develops his subject. On every page, as one would expect, and for which one rejoices, there is a close adherence to the Scriptures. Some will regret that the problems raised by the great theological systems of the Christian Church are hardly noticed. No questions of textual criticism are even hinted at. The sole authority for every major statement is the text of the King James Version. An excellent feature is that in hundreds of cases the actual text is quoted, instead of a mere reference to the text.

The volume is in reality a thoroughly worked out system of the great doctrines of the Bible. As such, it is in many ways the best work of its kind we have, in one volume.

In the discussion of the doctrine of God, it is refreshing to see some attention given to the truth of the *Fatherhood* of God, a subject strangely ignored in almost all of our major works in systematic theology, and misleadingly mutilated in our most influential reference Bible. The chapter on the Church is the best *original* contribution of the book, a subject many fundamentalist groups are today almost wholly ignoring, to their spiritual impoverishment.

I could wish that the author had been a little more careful in the arranging of some of his material, for some great doctrines are discussed, with more or less thoroughness, in *two different* divisions. Thus, e.g., the second coming of Christ is first considered in the section devoted to the Son of God (in the doctrine of God, pp. 166-178), and then again in the chapter on eschatology (pp. 520-526). Likewise, the kingdom is first considered in the chapter on Christ as Mediator (pp. 428-431), and then again in the chapter on eschatology (pp. 526-545). If such duplications were omitted, more extensive considerations could be given to some subjects which are either omitted or too briefly touched upon.

The matter of duplication leads directly to what, in my opinion, is one of the two most regrettable faults of this excellent volume, and that is the *disproportion* with which some of these great truths are con-

sidered. By far the most serious is the wholly inadequate treatment given to the great word *grace*. Actually, in the text, it is assigned less than one page of discussion, and of this some lines are taken up with quoting verses from the Pauline literature. In this volume, Dr. Fitzwater assigns three and one-half pages to the subject of demons, the same to the ninth commandment, five pages to the thirteenth chapter of Matthew, thirteen pages to angels, eighteen pages to Satan, but *less than one* to grace.

It seems, to me at least, that the *regenerating work of the Holy Spirit* is given a consideration that is wholly inadequate, and out of proportion. So far as I can discover, it is mentioned only once, and that in the treatment of the doctrine of the Holy Spirit, in a paragraph which (pp. 197, 198) apart from quotations from the Scriptures contains only nine lines. Yet the discussion of the baptism of the Spirit (which in itself is an excellent presentation) that immediately follows, is given *five pages*. In a well-balanced theology the baptism of the Holy Spirit should not be assigned ten times more space than the truth of the regenerating work of the Holy Spirit. In the later, fuller discussion of regeneration (pp. 440-444), among the nineteen subheadings there is none to indicate the regenerating work of the Holy Spirit.

Most systematic theologies give a far more exhaustive treatment of hell than they do of heaven (in fact, it is strange how meager the treatment of heaven is in such works; Hodge, e.g., gives more than ten pages to hell, but only four to heaven). Our author has probably gone too far in the other direction. While he gives fourteen pages to the subject of heaven (a very sane, edifying exposition, by the way), he gives only a page and a half to the destiny of the wicked, actually less than a page of discussion, for half of the material consists of Scripture quotations. The subject of hell should not be so quickly dismissed.

One other illustration must suffice. The author gives *forty-four pages* to an exposition of the Ten Commandments, which is *more than he assigns to the doctrine of God the Father, more than the entire chapter on the Scriptures, one-half again as much as is given to the entire subject of eschatology, eleven times more than he assigns, e.g., to justification by faith.* This is amazingly disproportionate for a *Christian* theology.

After a very careful reading of these pages, I closed the book with a strong conviction that in one part it is unexpectedly disappointing, namely, the chapter on eschatology, the doctrine of the last things. Now, of course, the greatest *single* eschatological chapter in all the New Testament is that which contains the Olivet Discourse (really given in four chapters, for it occupies two in Matthew, and in abbreviated form appears also in Mark and Luke); it is the *key* to Christian eschatology. To the entire twenty-fourth chapter of Matthew, only twenty-two lines of interpretation are given (apart from lines of quoting the text), while nearly six pages are assigned to a detailed exposition of the parables of Matthew 13, which cannot begin to compare in importance, for a study of eschatology, with the massive segments of the Olivet Discourse.

What most amazes is that one derives from these pages on eschatology no conception whatever of the fearful days of anarchy, world dictatorship, world wars,

and Armageddon, with which this age will close, according to Christ, Paul, and John. Thus Paul's amazing eschatological conclusion to his writings, the first half of the third chapter, and the opening verses of the fourth chapter of II Timothy, are not even referred to. Likewise, the paragraph of Revelation 7:3-8, enumerating all the twelve tribes of the 144,000, is quoted in full, but the far more important passage for us, Revelation 13, showing the actual apocalyptic conditions to which our whole world is swiftly marching, is not mentioned. Antichrist is only referred to incidentally.

I emphasize the matter of eschatology, because of the amazing significance it is now assuming in theological literature both in Europe and this country. Thus, e.g., Dr. Millar Burrows, of Yale University, in his new work, *Biblical Theology*, a volume notably smaller than the one we are here reviewing, feels called upon to devote *three pages* to Antichrist. There was a time when Moody Bible Institute was generally considered to overemphasize disproportionately the whole field of biblical prophecy. This charge was *never* one that accorded with the facts. But Moody Bible Institute has considered prophecy a subject worthy of consideration, and for years has been pointing to predictions which the last three decades have seen unfolding on our earth.

It will be difficult for many to find some subjects they wish to investigate, because of a cumbersome, fragmentary index. For example, you cannot even find such subjects as heaven or hell listed alphabetically. In fact, you will not find these subjects anywhere in the index or table of contents. They are covered up under the general title, "Destiny of Man." Demons have six references—Antichrist *none*. Such words as election, fall, priesthood are not in the alphabetical index—not even the word salvation. Law does not appear—it will be found in the index under "Deontology."

Here and there are errors. Most unfortunately, the third chapter of the final section is entitled, "The Biblical Conception of the Church," which should be, "The Biblical Conception of the Kingdom"—no doubt a blunder in proofreading.

But it is definitely wrong to say (p. 466) that the word "church" derives from the Greek word *ekklesia*. Where the Greek word *ekklesia* appears in the New Testament, it is translated correctly, *church*, but the word *church* itself is not derived from a Greek word, but from ME., *chirche*, Dan., *kirke*, all, presumably, from the Greek word, *kuriakon*, meaning the *Lord's house*.

Yet with these criticisms, and others could be added, I still believe this is the best one-volume outline of biblical doctrine that has appeared in our country in this generation. If future editions are called for, and I hope they are, many of the shortcomings here listed can be rectified.

544 pages. 6 x 9 inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1948). \$7.50. W.M.S.

Biblical Theology, by Geerhardus Vos, Ph.D., D.D.

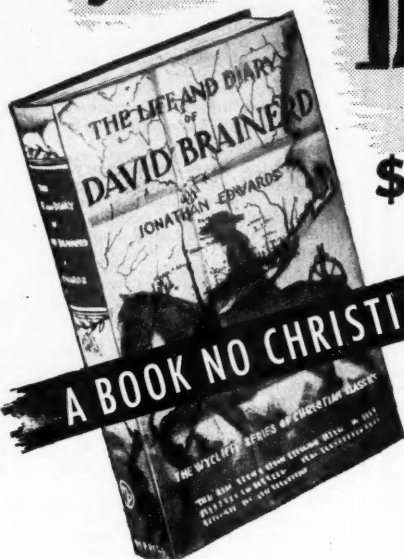
There is much confusion in the minds of Christian leaders as to the exact meaning of biblical theology. Most people are of the impression that it is merely the systematic arrangement of Bible texts on the teaching of the Bible as to God and His work, free from the bearing of philosophy and history.

Biblical theology is the historical exhibition of God's redemptive purpose as progressively unfolded in the canonical Scriptures. Biblical theology, therefore, has as its essential basis the exegetical study of the Scriptures, and is closely connected with systematic theology. It indeed should really precede systematic theology.

Biblical theology is, therefore, limited to God's revelation as set forth in the canonical Scriptures. The reason for this progressive unfolding is man's constitution. It has ever been true that God has "many things to say unto man," but is unable to speak to man because of his immaturity. The progressive unfolding of the divine thought as set forth in true biblical theology is limited to man's capacity to understand it. It is for this reason that God has been giving "line upon line and precept upon precept," here a little and there a

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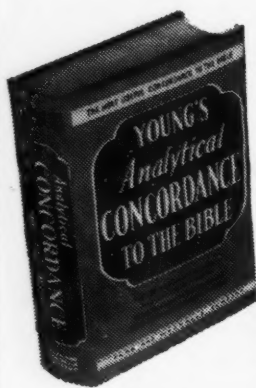
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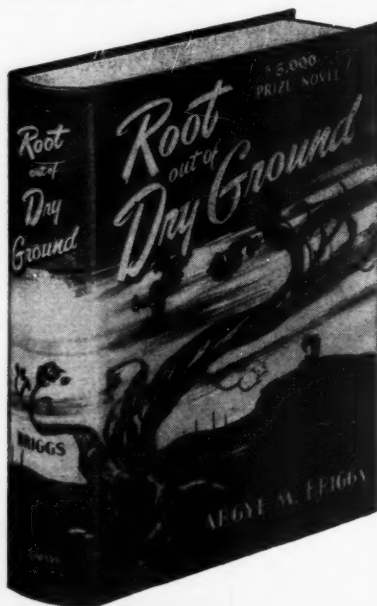
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The book contains two parts—The Biblical Theology of the Old Testament and The Biblical Theology of the New Testament. The theology of the Old Testament also includes two parts: Part 1, The Mosaic Epoch of Revelation; Part 2, The Prophetic Epoch of Revelation. The theology of the New Testament embraces consideration of the structure of New Testament revelation; revelation connected with the nativity, with John the Baptist, in the probation of Jesus, and of Jesus' public ministry.

Dr. Vos was for many years professor of Biblical Theology at Princeton Theological Seminary. This book is the fruit of his long ministry of teaching. The publishers are to be commended for the publication of this book, making available to Christian students the results of his life-long ministry.

440 pages. 5½ x 8½ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids (1948). \$5.00. P.B.F.

The Book of Life, arranged and edited by Newton Marshall Hall and Irving Francis Wood.

This is the silver anniversary edition of an important work which comprises eight volumes. The purpose of the editors is commendable: to get people to read the Bible, with understanding, appreciation, and enjoyment of it. The first volume contains Bible stories, prayers, etc., suitable for small children. Volumes two and three are devoted to Bible stories covering the entire Old Testament history, as well as the succeeding Maccabean period. Volumes four and five are given over to Bible prophets and poetry, while volumes six and seven contain the life of Christ and the life and letters of Paul. The last volume has a number of helpful features such as "Home Bible Study" course, Bible games, a discussion of the Bible in literature, the Bible and education, etc., as well as a vocabulary and index.

The text of the Bible used is that of the Authorized Version. There are helpful introductory notes to the various sections, as well as many others of an explanatory nature inserted at the necessary places. Many excellent photographs, reproductions of well known paintings, and good maps add to the attractiveness and usefulness of the set.

The treatment of the Bible text is both reverent and scholarly. The fact that the work has already attained to its silver anniversary edition is evidence of its value. The present edition is well bound and is superior to those that have preceded it.

4100 pages. 6½ x 9½ inches. Over 900 illustrations, many in full color. John Rudin and Co., Chicago. Eight volumes, available in two bindings, \$39.75 and \$52.75. G. C. L.

A Treatise on Contemporary Religious Jurisprudence, by I. H. Rubenstein.

This volume, written by a member of the Illinois bar, deals with three subjects: fortune telling, faith healing, and pacifism. The author has given considerable thought and study to the legal aspects of these practices; the result of his research is herein given, both in the fields of civil and criminal law. The work is highly documented with citations from many actual cases which have been dealt with by our own courts and those of England. The writer carefully distinguishes that which is permissible in regard to the above and that which is illegal and punishable by law. For those interested in such distinctions, the work will be helpful and is recommended.

120 pages. 5¼ x 9 inches. Waldain Press, Chicago (1948). \$2.50. G. C. L.

Vacation Bible School Workbooks, edited by Arthur W. Gross.

Second series of vacation school manuals by Concordia Publishing House. The set consists of a teacher's manual; beginner workbook, We Learn About God; primary workbook, Our Heavenly Father; junior workbook, The God We Worship; senior workbook, The One Eternal God; as well as handcraft sheets covering each project for the four departments.

In the hands of experienced, discerning teachers the material will prove of real

Moody Monthly

benefit. The Scripture selections as handled are good. Emphasis, however, is more on doing than being.

Objection could be made to some of the auxiliary handwork found in the teacher's manual, including the making of an ash tray and other irrelevant projects. However, as a whole, the material is good.

Teacher's manual, 46 pages; beginner workbook, 32 pages; primary, junior and senior workbooks, 56 pages each. 8½ x 11 inches. Concordia Publishing House, St. Louis (1948). Price not quoted. N.M.C.

Great Missionaries to the Orient, by J. Theodore Mueller.

Following his books on the outstanding missionaries of Africa and China, the author now presents a series of pen sketches devoted to some who have served Christ in Japan, Korea and Formosa. The first third of the book is devoted to descriptions of those lands and their people, with a brief account of missionary work there. Most of the remainder is given to short biographical sketches of some eighteen missionaries and Christian nationals. Unquestionably some of these were great missionaries; and while nationals are usually not counted as missionaries in their own land, yet such a man as Joseph Hardy Neesima is certainly deserving of that title. One wonders, however, at the inclusion of some of the others whose influence has been much less profound or widespread than that of some whose names do not appear. We trust these sketches will interest many a Christian young person to read the more extensive biographies of some of these leaders, which will bring such rich spiritual dividends.

136 pages. 5½ x 8 inches. Zondervan Publishing House, Grand Rapids (1948). \$1.50. H.R.C.

The Protestant Church and the Negro, by Frank S. Loescher.

This is not a book of opinions as to what the relations should be between Protestant Christians and the American Negro population. It is rather a careful compilation of facts about what those relations have been and are today. Attention is given to what the churches have said in their official pronouncements, but much more attention to their actual practices, both national, regional and local.

Seventeen predominantly white denominations were included in the study, representing about 120,000 white Protestant churches and several hundred educational institutions. The purpose was to find out to what extent racial segregation is practiced in Protestant churches and educational institutions. The result of the investigation, while not encouraging, should help us to see how deep-rooted our prejudices are, and cause us to give more careful consideration to this urgent problem in American Christianity.

160 pages. 5½ x 8¼ inches. Association Press, New York (1948). \$3.00. H.R.C.

Christian Nursery Rhymes, by Mildred Morningstar.

The purpose of this book is wholesome, but the execution of the plan is not satisfactory from the present reviewer's point of view. The simple illustrations by Mary Fedorow strike this reader better as he goes through the book the third time than they did the first time, but the verses simply do not match the name, "nursery rhymes." They have a good Christian point of view and ring, but they are "not much." The price is too high.

22 pages. 8½ x 11 inches. Zondervan Publishing House, Grand Rapids (1947). 75 cents. W.F.

The Epistle of Jude, by Robert L. Evans, D.D.

This is a series of expository messages. The author believes that this is the message of the Lord for the last days. It is a pleasure to commend this booklet to ministers and Bible teachers. It would be of great help to those who are looking for fresh material for expository preaching.

45 pages. 5½ x 7¼ inches. Author, 125 Stockbridge, Alhambra, Calif. (1948). P.B.F.

April, 1949

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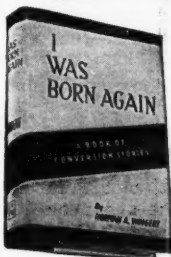
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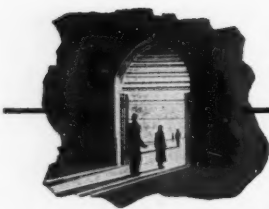
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ALUMNI

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MBI MEN TO GO TO EUROPE

To help Europe in its spiritual recovery, Robert L. Constable, vice-president of the Institute, and Kenneth N. Taylor, in charge of Moody Press and Colportage work, will leave Chicago June 18 for a six-weeks' stay overseas.

In Europe, Constable and Taylor will determine the best way to help the men who are printing and distributing Moody Colportage literature there. For the past year, Colportage Division has been shipping paper into Germany from Switzerland and securing labor for printing religious books and tracts in that country. Similar projects have been organized in France, Bulgaria, Holland, Belgium, Italy and Portugal.

In Holland, the men will meet with the committee that has been in charge of the distribution of the films produced by the Institute. An invitation from a large evangelical group takes them into Germany to arrange film showings in schools and colleges, while scientists in France have promised help in getting the pictures to the youth of that country. Taylor and Constable also plan to establish an effective method of following up contacts

made by the films with the free distribution of the Moody literature.

The trip to Europe continues the work set up on a previous trip by Constable and Dr. Irwin A. Moon, of Moody Institute of Science. Substantial gifts to cover expenses have been given since the Institute's European project began.

FELLOWSHIP NEWS

Detroit, Mich.

A banquet and a rally were held in the Highland Park Baptist Church, March 21. Paul Arnold '31, was chairman; officers were elected.

Lansing, Mich.

Alumni rally was held March 14. W. Holman Johnson '39, was chairman.

Arizona

The state of Arizona will organize on March 28 in the Bible Baptist Church, Phoenix. Evelyn Alm '41, is chairman.

Tri-State

On January 14, the Tri-State Moody Alumni Fellowship held its quarterly meeting at the home of L. L. Strodman '30, Cassville, Wis. Twenty-five members were present from Iowa, Illinois and southwestern Wisconsin.

This fellowship has been organized since June, 1944. The officers this year are: president, L. L. Strodman '30; vice-president, Seth Boom; secretary, Mrs. Harry L. Baumgarten '24.

Southern Illinois

Southern Illinois Fellowship met February 28, in the Grand Ave. Baptist Church, Carterville. Alumni President Lawrence Pearson spoke and "Voice of the Deep" was shown. Frank G. Tebow '21, is president.

Nebraska

The Alumni of Nebraska will meet in the City-wide Gospel Tabernacle of Lin-

coln, April 28-29. Dr. P. B. Fitzwater, Herbert Lockyer, Jr., Lynn Van Sickle and Clyde F. Stark will be the speakers.

St. Louis

The Alumni of St. Louis area have recently met in the Christian Hebrew Mission. Officers were elected and Mr. Lockyer spoke.

Houston, Texas

The Southern Texas Fellowship, organized at Houston January 20, elected the following officers: president, Gordon M. Whitelock '38; vice-president, William A. Johnson '48; secretary, L. Jack Clark '16; treasurer, Mary Jane McFarland '48. Plans are being made for the next rally, May 3.

BRIEF NEWS ABOUT ALUMNI

Roland W. Selmon '09, conducted the services of the cornerstone laying of the New Signal Mountain Baptist Church, Etowah, Tenn. E. O. Sellers '97, took part in the program.

Mr. and Mrs. Andrew Roukema, both of '15, are still in the ministry of the Evangelical United Brethren Church, Columbus, Mont.

Walter Teeuwissen '16, plans to sail to the Netherlands the early part of this year to do interdenominational evangelistic work.

Edwin S. Gibbs '16, and Mrs. Gibbs tell of their work in Natal, South Africa. They have built a new hall at Greenland, and have launched out into better equipped and more intensive medical work.

Raymond N. Ohman '29, received his doctor of theology degree from Dallas Theological Seminary on January 18. He recently became pastor of the West Park Presbyterian Church, Philadelphia, Pa.

Ezra R. Hill '25, has closed the fourth year of ministry in the First Baptist Church, Elkhart, Ind. He praises the Lord for the way He has prospered their ministry.

Nellie Rollin '22, has been teaching school at Ada, Mich., for twenty years. She says she has not been back to M.B.I. since her graduation, but desires to do so.

Mr. and Mrs. Hugh B. Warner, both of '20, have been pastoring the first Christian Church of Holdenville, Okla. Mr. Warner is now recuperating from a minor operation.

Cornelius C. Keur, Sr. '29, tells of the Lord's blessing on his ministry at the Grace Methodist Church, Urbana, Ill. This is his ninth year as pastor.

Leander L. Strodman '30, has been pastor of Cassville Baptist Church, Cassville, Wis., for the past nine years. He is president of the Tri-State Moody Alumni Fellowship of that area.

M. Halsted Gates '32, and Mrs. Gates (Wanda E. Edwards '36) ask prayer for the protection of the missionaries in their area of Linhsien, Kwangtung, China. They write that the Lord is blessing them, with souls openly confessing Christ as Saviour.

Jessie W. Jennings '28, is working in the C.I.M. school for missionary children, Kulin, Ki, China. There are from 150 to 170 in the school.

Gilbert W. Otteson '24, is now pastor of the Bethlehem Covenant Church, Worcester, Mass., having spent some years in the army chaplaincy.

SECOND ANNUAL HOMECOMING

Tuesday, May 10, 1949

- All Day Program
- Reunions
- Banquet, 6:15 P.M.—send in \$1.50 for ticket
- The New School Film

George Gerald Nika '36, has been pastor of Martinsville, Ill., Bible Church for the past six months. He tells of a marked increase in the radio ministry, and especially in the young people's work.

Mrs. Harold Karls (Mary Ellen Spencer '38) writes, "I have been director of Saginaw, Mich., Child Evangelism Fellowship for the past eight years, averaging thirty-eight weekly classes annually, reaching upward to two thousand children."

Helen Bryant '39, tells of her work with the Indian children in Batel School, Brasil Norte, America do Sul. At the present time they have twenty-five in school.

Gerald Swank '40, and Mrs. Swank (Dorothy Newman '41) praise the Lord for the way He has been working in the hearts of the natives, giving them a desire to go out and witness for Him in the needy regions of Nigeria.

Carl Davis '42, and Mrs. Davis (Agnes M. Larson '42), W. Punjab, Pakistan, have received their first assignment, to do district work and assist in the college at Rawalpindi.

James F. Hanna and Mrs. Hanna (Violet Sheffer '45) conduct a Bible club in their home and are making plans to organize a Sunday school and Bible study.

Martha Emley '42, 174 Allegheny, Philadelphia, Pa., is now resident director of the Kensington Y.W.C.A., in Philadelphia. She is working with young women between the ages of eighteen and thirty-five.

Arthur George '44, and Mrs. George '43 have accepted a call to serve the Memorial Baptist Church of Brooklyn, N. Y. Mr. George has been serving in the Second Baptist Church, Peace Dale, R. I.

Robert Tillotson '41, and Mrs. Tillotson (Margaret Staver '41) send greetings from Floriano, Piaui, Brazil.

Norman Bosworth '48, and Mrs. Bosworth (Mary Lou Greaf '48) have a small Baptist pastorate at 827 Pendleton Ave., Anderson, Ind.

Eleanor Schmeltzer '46, of Reedsburg, Wis., was appointed a missionary to Africa under the Conservative Baptist Foreign Mission Society. She is a graduate of M.B.I., of Sauk County Normal School, and will receive her bachelor of religious education degree from Northern Baptist Seminary in May of this year.

Marjorie Ruth Hawes '45 and '46, reached her field of service in Portugal, October 22, 1948.

John Ocker '47, and Mrs. Ocker '47, write from 1967 S. Pearl St., Denver 10, Colo., "It is by the grace of God that we have set our faces toward Nigeria, British West Africa. The Lord has opened the way for us to serve under the Sudan Interior Mission."

Lillian Margaret Nelson '46, may be addressed at Mesengedzi M.S., Sipillo, Southern Rhodesia, Africa.

Anna Geist (Anna Gross '16) has been elected director of Leadership Training for the Board of Education of the Reformed Church in America. Her office is in the headquarters at 156 Fifth Avenue, New York 10, N.Y.

BIRTHS

To Paul H. Anderson '43, and Mrs. An-

derson, a son, Barton Paul, Dec. 17, at Bridgeport, Conn.

To Scott Kerr '41, and Mrs. Kerr (Margie Cundiff '47), a daughter, Linda Kay, Dec. 25, at Chicago, Ill.

To Clinton Bonnell and Mrs. Bonnell (Dorothy Holt '47), a daughter, Rebecca Suzanne, Dec. 27, at Alton, Ill.

To Elrow LaRowe and Mrs. LaRowe (Jane Vandergraff '41), a son, Dorian Elrow, Feb. 7, at Elyria, Ohio.

To Ralph H. Manchee '41, and Mrs. Manchee (Twila Engelhardt '42), a daughter, Sandra Kay, Feb. 13, at Abilene, Kan.

To George H. Badger '42, and Mrs. Badger (Doris Blomberg '40), a son, Paul David, Jan. 19, at Valparaiso, Ind.

To Bert Abuhl '45, and Mrs. Abuhl (Jeanette Larson '45), a son, James Larson, Jan. 18, at Salina, Kan.

SUMMONED TO REST

Dr. J. George Heilemann '97, went to be with the Lord on Aug. 11, 1948.

Albert Beasley '26, an army chaplain, went to his final resting place on Jan. 4, when an army air transport plane crashed in the foothills of the Sierra Nevada mountains. His widow is the former Ruth Stull '26.

William May '28, went to be with the Lord on Dec. 14, 1948.

Walter L. Lindsay '18, of Tampa, Fla., went to be with the Lord on Oct. 1, 1948.

Jennie Lindsay Moore '32, passed away on Jan. 3, at Evanston, Ill.

ALUMNI WEDDING BELLS

Albert Lang '48, and Dorothy Polson '48, at Millville, Minn., on Jan. 1.

Ivan Estelle '48, and Charlene Whitman '48, at Des Moines, Iowa, on Jan. 1.

Harold Clifford Johnston and Lydia Ruth Kellenberg '43, Dec. 16, 1948, at Cape Town, South Africa.

David Steere '48, and Ruth Stalker '48, on Jan. 1, at Milwaukee, Wis.

Frank Eugene Carter, Jr., '48, and Betty Louise Birkland '48, on Dec. 18, 1948, at Sycamore, Ill.

Glenn Searcy '48, and Margaret Robinson '48, on Dec. 19, at Masonville, Iowa.

Oscar E. Meberg '32, and Thedora M. Wolthorn '37, at Grand Rapids, Mich., on May 1, 1948.

Alan Clare Metcalf '48, and June Kramer '47, on Dec. 24, at Cleveland Heights, Ohio.

Elmer M. Hatfield '48, and Wilma Mathena '48, on Jan. 1, at Gorin, Mo.

Kenneth Otto Jobson '48, and Betty Mary Fredrickson '48, on Jan. 25, at Harvey, Ill.

Weston E. Trucker '47, and Violet Martha Gervason '48, on Jan. 22, at Canton, Ohio.

Arthur Cunningham '48, and Edith Hyma '47, on Nov. 23, at Mt. Pleasant, Mich.

Frederick P. Harter and Edith L. Smith '40, on Nov. 28, at North Syracuse, N.Y.

Michael Korthauer and Marion E. Piatt '35, on Sept. 4, 1948, in Chicago, Ill.

Lee David Richards '49, and Belle Mae Slager '48, on Feb. 11, at Muskegon, Mich. James F. Hanna and Violet Sheffer '45, on May 23, 1948, at Knox, Pa.

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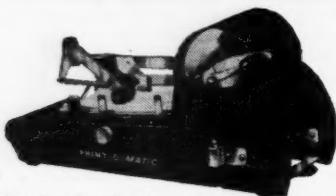
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Faith Tested

[Continued from page 563]

supplied by Hegesippus, as quoted in the writings of Eusebius (A.D. 260-340). The scribes and Pharisees, after placing James on a pinnacle of the temple, begged him to restrain the people, as large numbers were embracing Christianity. "Tell us," they cried, "which is the door of Jesus?" (A taunting reference to James 5:8, 9, as much as to say: "By what door will he come when He returns?") James replied in a loud voice: "Why ask ye me concerning Jesus, the Son of Man. He sitteth at the right hand of power, and will come again on the clouds of heaven." Many of his hearers then cried: "Hosanna to the Son of David." This so infuriated the Pharisees that they threw him down headlong; then stoned him and beat him to death with a fuller's club. His dying words were: "Father, forgive them, for they know not what they do." Thus at his death he bore testimony to the precious truth of the second advent of Christ.

From this brief sketch it is easy to see that James exemplified in his life the teaching which he gave in his epistle concerning practical Christianity.

IN THE OPENING VERSES of his book James deals with the subject of "Faith Tested." Several tests of faith are to be found in chapter 1. The first of these, dealt with in the opening eight verses, shows that faith is tested by attitude toward trials from without.

The introduction in verse 1 is brief but noteworthy. Although "the Lord's brother" and the recognized leader of the Jerusalem church, James shows his true humility of spirit by calling himself simply "a servant of God and of the Lord Jesus Christ." Far from arrogating any superior position to himself, he places himself on a level with all of God's servants.

The epistle is directly addressed to "the twelve tribes which are scattered abroad," to whom James sends "greeting." As Paul's epistles were originally directed to some individual Christian, church, or group of churches, and through them to all, so James wrote originally to Jewish Christians scattered throughout the world. But the inspired truths of which he speaks are equally applicable to other Christians throughout this age.

It is of particular interest to note that James refers to the "twelve tribes." Some have imagined that certain tribes were lost at the time of the captivity, and so they speak of "ten lost tribes." Others have allowed their fancy to run so far afield as to imagine that the British people are the descendants of the "ten lost tribes," and thus all of English descent are identified as Israelites! The exponents of British Israelism seek to arrogate to themselves a position of superiority before God because of this supposed ancestry. Even if true, it would mean no superior position, for during the present age "both Jews and Gentiles . . . are all under sin" (Rom. 3:9) and can be saved only through faith in the Saviour.

However, the Bible speaks of no "lost

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tribes." All finally went into captivity, and later only a minority returned to rebuild Jerusalem under Ezra, Nehemiah, and Zerubbabel, but this minority contained members from each tribe. During New Testament times, the Israelites were still familiar with the tribes to which they belonged, but at the destruction of Jerusalem in A.D. 70 by Titus, all the official records were destroyed and the nation completely dispersed. In the ensuing confusion and persecution, tribal connections were eventually lost sight of and forgotten.

So today those whom we know as "Jews" are in reality representatives not only of Judah, but of all twelve tribes. Their tribal identity is unknown to themselves, but it is still known to God, as evidenced by the concise enumeration according to tribes of the Jewish remnant of the last days (Rev. 7:4-8).

THE TEXT of James' letter begins with some rather unusual words: "My brethren, count it all joy when ye fall into divers temptations" (v. 2). Ordinarily we count it all joy when we escape trials and temptations (for to such James here refers). But we are told that, on the contrary, we should rejoice when these

trials come.

The explanation is to be found in verse 3: "Knowing this, that the trying of your faith worketh patience." Here we see that faith is presupposed by the writer, and external trials which God sends are simply tests of this faith within.

There is a most blessed thought here—God is working in all the events of life, and through each is seeking to mold Christian character, to refine the gold from the dross. Therefore we should rejoice in these trials because we can know that God is dealing with us for our own good.

In this dealing the particular thing He is trying to perfect in us is *patience*. Patience is usually thought of as calm resignation to God's will in face of the inevitable. But Christian patience, as spoken of in the New Testament, is more than this. It is true that calm submission is a part of it, but this is only the negative side. On the positive side there is a steady and determined perseverance, in spite of difficulties, toward the right—toward the goal of God's will for our lives.

This side of patience is expressed in the words of Paul: "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14). With such patience as this we can say: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17, 18).

This patience may be compared to a person in a high wind. Just to stand upright, which is difficult, demonstrates the negative side of patience. But to press valiantly on in the face of the wind to some necessary goal demonstrates the positive side of patience.

This sort of patience is developed only through tribulation. A young minister once asked an older man of God to pray that he might have more patience, as he realized this was his great lack. The aged man knelt and began to pray that God would send trouble and difficulties upon the youth. Finally the younger brother tapped the older minister upon the shoulder, and whispered: "You must have misunderstood me; I asked that you would pray that I might have more patience, not more trouble." The answer was: "Remember, the Scripture says: 'Tribulation worketh patience' (Rom. 5:3). That is the only way!"

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (v. 4). Here it is evident, as already indicated, that the patience of James is an active virtue—it *works*. As these various trials come upon us we are to persevere in patience in order that its perfect work of refining may be wrought in our lives.

The goal of this patient endurance in testing is that all the rough edges of our character may be made smooth and that we may be complete in all the graces God wants us to have: "perfect and entire." *Entire* speaks of the possession of all these graces; *perfect* describes the meas-

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ure of each one. God would have none lacking or wanting in us.

BUT AS WE THINK of this picture of the complete Christian character, we cannot but realize that we yet fall woefully short, are indeed lacking in many ways. Chief of all perhaps is our lack of true wisdom to discern the divine dealings and profit by them. So James says: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (v. 5).

God does not offer knowledge, for He expects us to obtain that through work and study, but He does offer wisdom. This is not just worldly astuteness, but rather divine wisdom, later described in 3:17. The way to receive this wisdom is simply to ask. God is waiting to supply our need; He is on "the giving hand"—the great Giver. He will give this wisdom "to all men," that is, to all who ask.

The description of the way in which He gives, is beautiful indeed. He gives liberally—with no thought of any return whatsoever. Many times when we give, we expect some sort of return. Not so with God.

Also He "upbraideth not." Blessed thought! Sometimes you have to upbraid those who ask you for gifts, and perhaps rightly so. You have to say: "What! are you coming to me again? What about that last gift I gave you? You showed no appreciation for it and did not put it to proper use. Go and use to good advantage what I have already given before you come to me again!" God might well speak in such fashion to us, but we can be thankful that He does not. "He upbraideth not."

Once again in verse 6, James speaks of faith. "But let him ask in faith, nothing wavering." Faith is essential if we would receive the answer to our prayers. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

If faith is lacking, and the heart is wavering in unbelief, it is useless to ask anything of God. Such a man James describes in the following terms: "For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways" (vv. 6-8).

Sometimes when a man is facing the tempests of life he seeks God's aid and promises to follow God's will if that aid is granted. Then when the skies brighten, he immediately forgets God. Such a man was Pharaoh of old. In the furnace of affliction he promised to let the Israelites go if God would grant relief. Then when the plague was lifted, he forgot his promise. This is what God calls a "double-minded man, unstable in all his ways." Such a man has little claim upon God's promises. Instead, we are to come with pure hearts of faith, assured that as we are single minded in seeking His will, God will graciously hear us.

[To be continued in the next issue.]

Out of the Mixing Bowl

[Continued from page 539]

Jon, Dr. Bach and Taddie sat on the other. It was such a treat to have company that all the children, except Tad, were well behaved. (He emptied two plates of food onto the best tablecloth, carrots and peas rolling in several directions.)

Soon it was time for dessert. The white ice cream with strawberries and the white cake with pink decorations were brought in. The children and Mommie exchanged glances of delight when she put the cake on the table.

During the dessert, Dr. Bach told some missionary stories. The children listened, open mouthed. Mommie glanced down the row of faces and paid silent tribute to the wisdom, skill and grace of the storyteller. Even the special treat of frozen strawberries seemed relatively unimportant as they heard how God delivered the missionaries from dangers of crocodiles "with big jaws opened just so," and from a bandit who tucked his revolver back into his belt and embraced the one who had offered him the Word of God.

"And weren't you scared?" they asked. "Not at the moment," he answered. "The Lord stood just as close to me. I could feel Him near. I even felt happy."

And after the stories he said, "Now I want to tell you something very important and I want you to repeat it after me. Can you do that?" Seven heads nodded "Yes." "And afterward we'll have your Mommie lead in prayer, shall we?"

Mommie lifted Tad out of his highchair and held him on her lap in order to keep him quiet. Resting her chin on his head she listened for what Dr. Bach was going to say.

"... and this is it," he continued. "Listen carefully now. . . . As soon as I am old enough to know that I have sinned, I am old enough to be saved. Can you say that?" And they repeated it together with him.

"And now this one: As soon as I am old enough to be saved, I am old enough to be lost." Solemnly they repeated it, and then Mommie led in prayer: two prayers, in fact—one out loud, and this one in her heart:

"... these children, Lord . . . their sweet faces, their delight in happy, lovely things . . . Net-net, with her cunning braids and big brown eyes; Virginia, with her bobbity curls and dancing feet; Becky, with her round little face and wide blue eyes . . . and the boys and Jane.

"And other people's children—just as dear, and just as full of promise. Let them not be lost, Lord. Help us to be faithful in prayer and living and speaking . . . that they may be saved."

And to the out-loud prayer she said "Amen"; this other one is still going on in her heart.

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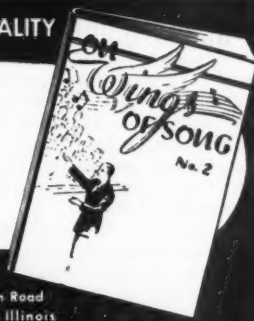
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Is Jesus Coming Soon?

[Continued from page 575]

literally "travail pains" and has direct reference to the agony of Israel during their tribulation, as Isaiah 66:9; Micah 5:3, and other passages show. Thus these signs precede Israel's new birth as a nation; they have nothing to do with the present period of time.

The tendency to look for signs and build conclusions on them has done incalculable damage to the cause of God. So many silly prophecies have been made in the past that myriads of unsaved people today ridicule the very thought of the Lord's coming. Who of us can forget the hosts of predictions concerning Mussolini and Hitler? Do you remember when would-be prophets told us the German Emperor Wilhelm II was to be the Antichrist, because his right eye was blind and his right arm paralyzed? For didn't Zechariah testify that "his arm shall be clean dried up, and his right eye shall be utterly darkened?"

The whole trouble with such foolish, and some apparently more sensible, predictions is that we decide the immediate when God has only revealed to us the ultimate. We know nothing whatever of what will take place before the Lord comes for His Church; we do know something of what will happen afterward, that is, of the great tribulation. As I read recently in one of our magazines (and it is worth cherishing in regard to prophecy): "I do not know where my path may wind, but I know where it ends." We know nothing of what lies before us; God has kindly veiled it from our eyes, and praise God, we don't need to know. Let's not be wise above what is written. We are told to wait for His Son from heaven, and that is enough. The rest is usually delved into to satisfy our insatiable curiosity.

We are urged to wait for His return to take us to be with Himself (John 14:3). No signs will indicate that coming. It is unbelief to look for them. Many of the so-called signs are utterly beside the point.

The increasing apostasy is often mentioned as a mark that we are in the last days. A writer of more than a century ago says that everything at that time proved the Lord's coming was immediately at the door; nevertheless He has not come yet.

Such scriptures as II Thessalonians 2:7; Romans 13:11; Hebrews 10:25; and I John 2:18 are quoted to stress the fact that His coming is near. But the trouble is that these verses were written more than 1,800 years ago, and all of them speak of conditions that obtained then. In Romans 13 Paul says that even then the night was far spent and the day was at hand. In Hebrews 10 the Christians of that day were urged not to forsake the assembling of themselves together, because even then they saw the day approaching. And John speaks even more emphatically when he tells us that in his day the last hour had come. If those signs of apostasy were given 1,800 years ago as marks of the last days, we cannot prove by them that the Lord's coming is near.

All these men were inspired by the Spirit of God to write as though the coming of Christ were immediately at the door. The point therefore is not that His coming was actually about to take place (God who inspired those men to write knew that it was not), but that they (and we, too) might have the expectation of that coming as an ever-present reality and power in our souls. It is its effect upon us and our lives as Christians that is in view in all these verses.

Again I say, there is no need to look at signs for that purpose. He has said He will come again, and that, nothing else or nothing more, should stir the believer to look and wait and serve.

Was the Lord deceiving His own when He told them in John 16, "Yet a little while and ye shall see me?" Didn't He know that that little while would amount to more than 1,900 years? Or as in Hebrews 10:37, "Yet a little while, and he that shall come will come, and will not tarry?"

No indeed, He was not deceiving His people. The simple point is that we are not to be concerned with what He knows, but only with what He has told us. He told His own then—He tells them now—to expect Him at any moment. That is the blessed hope that will keep us clean, busy and happy. This blessed hope of the coming again of our Lord is presented in the New Testament in order to stir the hearts and direct the lives of God's saints.

My purpose in fastening your attention on the coming of Christ for His own, apart from tribulation and all signs, is the very purpose God shows forth in the New Testament; namely, to be wholly devoted to Him in a life of praise, service and purity, because you may have only this one day more to do so; He may come at any moment, and then the privilege of living for Him here will be over. Nothing has such a sanctifying effect on the life of the Christian as the thought of the imminent return of his Lord. Notice the following scriptures in this regard:

In John 14 the return of the Lord is given to comfort His disciples' hearts during His absence. There is not the remotest thought of any specific time having to elapse before this return could become a blessed reality. Everyone of His listeners would understand that He might come again almost any time, and that is exactly the impression the Lord intended to leave with them.

In John 16:22 He encouraged them by His cheery, "I will see you again." We use the same expression today when waving good-bye to a friend. Neither we nor our Lord intend that our friends should understand that all sorts of things have to happen before such a reunion can take place. Our Lord's words here are like those of a mother to her child when leaving home to go on an errand. That mother does not stress how long she will be away, but urges him to be content at home with the comforting assurance, "I'll soon be back." Our Lord does likewise.

In I Corinthians 15:58 believers are exhorted to be steadfast, unmovable, always abounding in the work of the Lord.

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The fact that He may come back at any time will keep us busy for Him, for our opportunities to serve Him may be few. When He went away He bade us to occupy till He comes again, and the true believer will work and serve more earnestly if the hope of His coming is a vivid reality in the soul.

In Philippians 3:19-21, the believer is saved from worldly pursuits and seeking of earthly gain or glory by the thought of the soon return of his Lord. His attitude is sharply contrasted with that of the worldling. The latter's end is destruction, for he minds earthly things. The believer, on the contrary, looks for glory (transformation into the likeness of Christ) at the end of his path; he lives for others and he minds heavenly things. Looking for the Lord from heaven will make him heavenly-minded. His eyes are lifted upward, and as a citizen of heaven he looks for his Saviour and Lord to come to take him home. What else could such a hope produce but a sanctifying effect on every movement of a believer's life?

The saints at Thessalonica and the saints of today are delivered from idols, stirred to serve and to wait for God's Son, who shall deliver them from the

[Continued on page 612]

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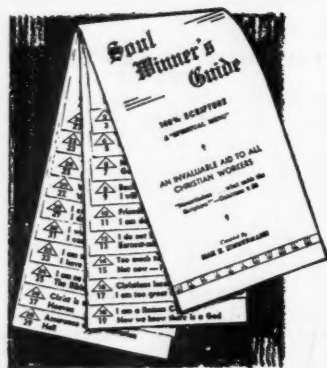
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Is Jesus Coming Soon?

[Continued from page 610]

wrath yet to be poured out in all its fury on this world (I Thessalonians 1:9, 10). The imminent coming of Christ stirs them to more devoted service and consecration, for their time here may be short. And in I Thessalonians 4, His coming eases the sorrow in the hearts of bereaved ones, for may not the Lord come tomorrow, and reunite them with those loved ones gone before?

In Titus 2:11-13, the believer is taught by the same grace that saved him to deny ungodliness and to live soberly, righteously and godly in this present world, moved to do so by the fact that his Lord may come at any moment. And in I John 3:3, we learn that everyone that has this hope of the Lord's coming vivid in his soul will purify himself, even as Christ is pure.

All these, and more that might be quoted, show that the hope of the Lord's coming is a strong influence in molding, stirring, comforting, energizing the believer.

Some will say that the expectation of the Lord's coming momentarily would kill real gospel effort and holy living. I utterly fail to understand such reasoning. Surely the thought that today may be my last day to live for Him who died for me would have the exact opposite effect. That it does so, all the scriptures considered just now bear abundant witness.

Not even the people of Israel will know exactly in their day when the Lord shall come, for we read in Luke 12:39 that if the good man of the house had known what hour the thief would come, he would have watched and not have suffered his house to be broken through. And because they do not know, therefore, they are told to watch (Mark 13:35). For, as Matthew 24:36 assures us, "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Therefore, if Israel is told to watch in their day, because they do not know the day (and yet in their case they are definitely told that the Lord will come immediately after the tribulation), how much more should the believer of this day be on the watch for the coming of the Lord at any moment, when no signs whatever are vouchsafed to us.

Is the Lord Coming Soon?

There is an expression used often in these days: "The Lord is coming soon." One sees it along the highways; hears it sung with real gusto in many choruses. But I submit to you that there is no basis for singing it, unless one sings it as a wish, which might be suitable enough. I do not think the Word of God ever says that Jesus is coming soon. I often wonder what the reaction of unsaved ones is when they see or hear those words. They have been used for the last forty years to my own personal knowledge, and I should think that a worldling would begin to wonder just how long "soon" really is. Surely in his estimation "soon" must mean something a little less than forty years.

The whole idea is based on a wrong

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conception. We judge Christ is coming soon by looking at things that are happening around us, and I have already sought to prove that His coming for us has nothing to do with what we see. When Paul wrote some 1,900 years ago that the night was far spent and the day was at hand, the believers of that day could have coined and sung the same chorus, "He's coming soon." Maybe they did, for all I know. But He did not come then, and has not done so for almost 1,900 years. By singing "He is coming soon," I believe we hinder unsaved souls, for they hear it sung year after year and nothing happens. Rather let us tell them what the Lord has told us, that He may come today.

Three times our Lord uttered the words, "I come quickly," recorded on the very last page of our Bible. It is His parting message to His own. He is not speaking of the time, but of the manner of His coming. Ah, the blessed truth is that He is far more eager to come for us than we are to have Him do so.

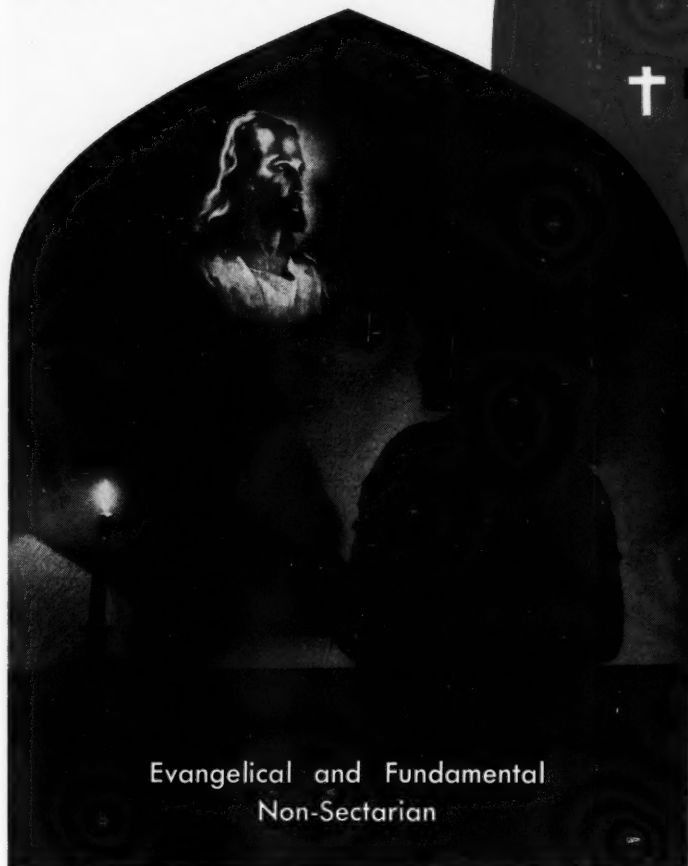
He is like a man soon to be married who has been called away from his beloved on a business trip. The job lasts longer than perhaps at first anticipated, but the very moment the job is done he gets the fastest means of transportation available and flies to rejoin his sweet-heart. All this is suggested in that three-fold, "I come quickly."

Our Lord at present is busy about His Father's business; He is the Administrator of all God's plans and purposes. But the instant this work is completed and the Father gives the word, He will fly with all speed to get His beloved Bride. "I come quickly" suggests the joyous truth that our Lord is eagerly waiting the moment when He can come for us, to present us to Himself a glorious Church, without spot or wrinkle or any such thing.

In closing this article, I can do no better than to pray the prayer of II Thessalonians 3:5: "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ," or, the patience of Christ. His desire for us is that the same patience with which He waits for that hour of supreme bliss, when He and His Bride shall be united for eternity, may also mark us.

"Yet a little while and he that shall come will come, and will not tarry." May our hearts gladly respond to His assurance that He will not tarry by crying out, "Even so come, Lord Jesus."

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